

CERTAINE
SERMONS,
VPON SEVERALL
Texts of Scripture :

PREACHED BY THAT RE-
uerend and faithfull seruant of
Iesus Christ M. ROBERT ROLLOK,
Minister of the Church (and Rector
of the Colledge) of EDINBURGH.

Whereof the first eleuen were be-
fore published, and the remnant
seuen, are newly adjoy-
ned shereunto.



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The number of Sermons, with the Texts of Scripture, and in what leaf to find every Sermon.


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TO THE RIGHT
WORSHIPFULL,
THEIR MOST LOVING
FRIEND IN THE LORD,
MASTER WILLIAM SCOT OF ELY,
Grace in this life, and
eueralsting glorie in
the Life to come.

VR Gracious GOD, who in His rich Mercie (RIGHT WORSHIPFULL) hath in this latter time raised up manie rare and worthie instruments and faithfull Preachers in other Countreys about vs, hath not left this our Countrey destitute of the like benefites: for, as amongst them, so amongst vs, stru- uing with our ingratitude, Hee hath raised up from time to time sundrie notable men, indewed with singular graces, whose Ministerie Hee made powerfull to ouercome the kingdome of Sathan, sinne, and the Antichrist, the

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to acquire a CHURCH vnto Himselfe, in the Which Hee might bee glorified in the riches of His mercies: of Whome the moſte part nowe ſleepe in the LORD, and reſt from their labours: Amongſt whome MASTER ROBERT ROLLOK, of bleſſed memorie, deſerueth (for his graces) to bee counted with the firſt: for Who euer preſſed more to approoue himſelfe to GOD in a good conſcience than hee? Who euer was more faithfull and painfull in his calling than hee? Hee ſtroue alwayes to gloriſie GOD, and to honour his profeſſion and calling by a godlie life and conuerſation, ſo that the verie enemies of the truth could not accuſe him, nor Enuie it ſelfe iuſtly reprove him: Hee ſet himſelfe alwayes to doe good to others: for hee thought hee was not his owne man, but deputed for the ſeruice of others: Hee was neuer idle, but hee did either reade, meditate, praye, conferre, counſell, comfort, preach or write: He was peaceable in the Church, patient of wronges, neuer vindictiue, but euer readie to forgive: Hee ſought not the worlde, knowing that hee had heere no continuing, but had his conuerſation in the Heauen, from whence hee looked for his Sauour to come.

But it is needleſſe to praiſe him, either to you, Syr, who knoweth ſo well what ſtore of grace the LORD vouchſafed vpon him, or yet to any others, ſeing his workes ſpeake plainlie enough for him: for as hee edified manie in his life by his Preaching, ſo alſo hath hee edified many not onlie in his Countrey, but in manie other partes, by his learned and iudicious writings, left behinde him.

And

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And because his Lectures, that haue beene before published by vs, vpon the COLOSSIANS and THESSALONIANS, as also the first eleuen SERMONS beere contained, haue beene receiued with good liking and applause of manie: and nowe, finding that there are not copies extant, especiallie of these eleuen Sermons, to satisfie the desire of such as seeke them, wee haue thought good to cause imprint them ouer againe: as also to adioyne seuen other Sermons, preached by him vpon diuerse Textes, and receiued by his Schollers from his mouth: which indeede wee must confesse, required the refining hand of the Author, that they might haue shined in their owne beautie: Alwayes, our care haue beene in these, as in all the rest before published, out of some copies offered vnto vs, as neare as wee coulde, to giue out to the publike viewe of the Church, both the matter, stile, and phrase of the godlie Author.

Nowe, for manie reasons wee are moued to recommende these his Sermons, (and our labours therein) to your patronage, that With them your memorie, With the posteritie, might long endure.

First, in respect of the entire loue and affection yee carried to Master ROLLOK from the first houre that yee were acquainted with him, euen vnto his death: for no man euer loued him, conuersed with him, respected him, &c, more than your selfe: and manie a time haue you resorted vnto him in his health, and offered him such curtesie and kindnesse, that hee acknowledged himselfe to bee obliged to none so much as to you.

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And finallie, yee not onelie visited him in his sicknesse, but allured him to come to your house, where without regarde of paines and expenses, yee entertained him, and such as visited him, moste liberallie and chearefullie, till the time that the LORD called him to Himselfe: Yea, yee counted it a singular blissing of the LORD, that Hee honoured you with such a guest.

Next, Master ROLLOR in his Testament ordained, that all his Bookes, which after shoulde bee imprinted, shoulde bee dedicated unto you: that Whosoever got commoditie thereof, next after GOD, might giue the honour and thanks unto you.

Thirddie, through your care, endeuour, and expenses onelie these whole Sermons were gathered in from them that wrote them, through your procurement onelie they were reuised, corrected, and made fit for the Printing: by your meanes onelie nowe they see the light, which without you had bene buried in darknesse.

Lastlie, if it were free for vs to make choise of a patron, wee woulde make choise of none but you, to testifie our thankfulness for your great undeserued kindnesse shewed unto vs particularlie, yea, and to all these whome the LORD hath set in His seruice.

So that in all respectes reason requireth, that all these Sermons shoulde bee published under your patronage and protection: For Whereas your name was not prefixed vnto the first eleuen, when they were first imprinted: (seeing by your endeuour, charges, and expenses onelie they were first set forth) nowe this occasion beeing presented, wee
might

EPISTLE DEDICATORIE.

might iustlic haue beene blamed, if that ouer-sight by vs
had not beene amended.

Finallie, Syr, honour the **L O R D**, and Hee will ho-
nour you, delight in His Wayes, and Hee will giue you
your hearts desire, Weary not to doe good unto the Saints,
and He will recompense you, & at last, Will crowne all your
good deedes with glorie.

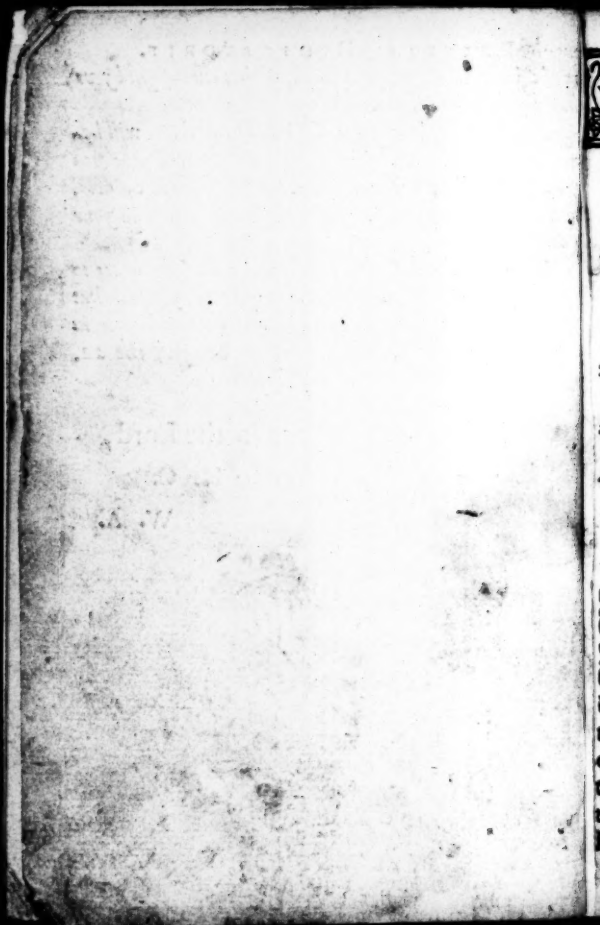
The **L O R D** make you to goe on from grace to
grace, and in all things direct you by His Spirite, that
yee may bee long happie in this life, and for euer happie in
the life to come, Amen. Edinburgh, the 22.
of Ianuarie, Anno Dom. 1616.

Yours in the Lord,

H. C.

W. A.







THE FIRST SERMON.

II. COR. CHAP. V.

1. For we know, that if our earthly house of this tabernacle bee destroyed, Wee haue a building ginen of GOD, that is, an house not made with handes, but eternall in the Heauens:
2. For therefore Wee sigh, desiring to bee clothed with our house, which is from Heauen.
3. Because that if we bee clothed, Wee shall not be found naked:
4. For indeede, we that are in this tabernacle, sigh, and are burthened because We would not be unclothed, but woulde bee clothed vpon, that mortallitie might be swallowed vpon of life.

IN the Chapter immediatlie going before, the Apostle Paul hath bene speaking of the afflictions that hee suffered in his owne person, and hath declared, that there was two things that helde him vp in those afflictions, the one thing present, the other thing to come. The thing present, the power of God, the life of Iesus, this held him vp in such sort (saith hee) that when he was dying vnder affliction in the bodie, yet the

B

life of

life of Iesus was manifest in him, & he was liuing in soule: and the more his bodie was decaying & wearing away, the more the inner-man, that spirituall life that floweth from Christ, grew and was renewed. Woe to that man that dieth altogether! thou must die, and this bodie and life must bee separated, the bodie must goe to dust, but looke that soule and bodie goe not together: looke that as thou findest the bodie and life naturall to decay, so thou finde that spirituall life that floweth from the Lord of life, to grow, or else of necessitie thou must haue a woefull departure. This is the thing present that helde him vp. Another thing, and greater, which was not present, but to come, helde him vp vnder a'l the afflictions that were laide vpon him, which hee vttereth in these words, *The momentane lightnesse of affliction worketh vnto vs an euermlasting weight of glorie that passeth in excellencie.* These are the wordes of the Apostle, wherein hee would learne vs, that after all these afflictions are done and ended, there abydeth a glorie after this life, that passeth in infinite degrees aboue all the afflictions that euer came to man in this life.

Will yee looke to the nature of the afflictions, First, they are light, that is one propertie: then they last but for a moment, that is another property: the weight of them is light, the time of their during is but a moment: *but the glorie* (marke euerie word of the Apostle) *the glorie* (saith he) *passeth in excell-*

in excellencie. It is not onlie excellent, but it excell-
leth in excellencie, excellent aboue excellencie, an
heape aboue an heape, mounting vp to an infinite
heape. Then looke to the weight thereof, it is not
light, but it is heauie: the afflictions were as light
as a fether, or as the winde, in comparison of this
glorie, but the glorie is heauie and weightie, a
weight of glorie that passeth in excellencie, this
is the first propertie. Then looke to the time, the
afflictions were but for a moment. And if thou
shouldest liue a thousand yeeres, and bee afflicted
as manie yeeres (for all thy dayes, and thy best
dayes, if thou shouldest liue neuer so well, are but
dayes of affliction) all the thousand yeeres are but
a moment in respect of that eternitie that follo-
weth. Then let your eye be euer vpon eternitie of
joy, or eternity of pain, eternity either of torment
or of rest. Affliction is but for a moment, this glo-
rie that passeth in excellencie is eternall in time.
Loe, how great things are spoken in few words!
A glorie passing in weight & eternitie. And when
he hath told you all that he can, he hath not at-
tained to the thousand part of the greatnesse of
that glorie: neuer man thought of it as it is, nor it
could neuer enter into the heart of man that ex-
cellent glorie that is prepared for them that loue
God, 1. Cor. 2. 9. When he hath set down these two
points in the end of the chap. preceeding, he goeth
forward, and hee sheweth what he is doing in the
meane time whilst he getteth this excellent glory.

4 THE FIRST SERMON.

Learne to doe as he is doing, hee saith, Mine eyes are not vpon the worlde, my looke is not set vpon these visible things, which mē haue so great pleasure into; but mine eyes are lifted vp, & I am looking to thinges inuisible, that the mortall eye of man cannot see, because al these things visible are but temporall, & wil decay. If it were a kingdom, and thou begin to rest or repose vpon it it will decay, and thou shalt fall downe together with it, and perish euerlastingly: But the things inuisible are eternal, and he who leaneeth & reposeth thereon, shall get eternitie. Looke to the condition of those thinges whereupon thou reposest in this world: for if they bee thinges heauenlie, spirituall and eternall, thou shalt be heauenlie, spirituall and eternall: And as euer thou wouldest wish to see that glorie, looke that thine eye be set thereon in this earth, looke that thine eye be mounted vp aboue all these earthlie things, & that thou keepe the heauenly things in thy sight: forget them not, for if thou die, and they bee out of thy sight, thou shalt neuer see them: Take pleasure to looke to that excellent glorie, and thou shalt obtaine it, otherwise not.

Now I come to the text; I shall let you see the disposition of the Apostle, and what he esteemeth of this life present, whereof we account so much, and whereupon our hearts & mindes are so set to keepe it: All our terrour is for the parting of the soule from the body: looke to *Paul* what he doth, and

and behold his disposition, either in life or death: Brethren, wee haue the more neede to take heede to these things, because wee shall all be put to the prooffe, happie is hee that can bee prepared! The Apostle hauing spoken this, that his eye was set on that heauenlie glorie; it might haue beene saide, thou settest thine eye vpon a life aboue: but take heed *Paul*, thou shalt die in the meane time, is not life and death two contraries? thou must die, and that bodie of thine must bee dissolued: lookest thou euer to rise againe? thinkest thou anie other thing but to be disappointed of life? lookest thou that that bodie of thine, being dissolued in dust, shall rise againe to glorie? This is a sore temptation, and sundrie thinketh after this maner. The Apostle answereth, *We know that if our earthlie house of this tabernacle be dissolued, we haue a building giuen of God, an house not made with bandes, but eternall in the heauens.* Learne a lesse here: Yee see while a man is looking to heauen, he will not be without temptation, no not *Paul* himselfe, nor none other man nor woman, that haue their conuersation in heauen: And the special temptation of him who wold faine haue life, is death, and the dreadfull sight of death, and death is euer in his eye: Hee was neuer borne but death will tempt him, death will be terrible to flesh and blood, and when hee is looking vp to that light and glorie in heauen, it will come in betwixt his eye and the sight of heauen, as it were a terrible blacke cloude, and sometime will

sunder him and that sight of Heauen. As when a man is looking vp to the Sunne, a cloude will come, euen suddenlie, and take the sight of the Sunne from him: Euen so, when a man is looking vp to the Sunne of righteousness, CHRIST IESVS, that cloude of death will come in, and catch the sight of CHRIST from him. This is our estate here, & there is none acquainted with Heauenlie things, but hee will find this in experience, as PAUL did. But what is the remedie? In the first word of the Text that we haue read he saith, *Wee knowe*, and wee are assured, for the worde importeth a full assurance, and faith, and a full perswasion. Then the remedie against this temptation of death is onelie Faith, a full perswasion, and light in the minde of the knowledge of the glorie of GOD in the face of CHRIST, with a grying and apprehension thereof: this is the onelie remedie. The man that lyeth in ignorance, and hath not this knowledge, hee is oppressed by death. So euer seeke, and seeke earnestlie for light, CHRIST is light: and let your pleasure bee in light, for death is darkenesse, and smothereth the soule, except it bee lightned with this light that cometh from the face of IESVS. But to bee more speciall, what light and knowledge must this bee? what assurance must this be? Thou must knowe and bee assured, not that thou wilt bee free from death: naye, beguile not thy selfe, die thou must, and therefore resolute thy selfe
to die:

to die: so it must not be such an assurance as to be perswaded that thou shalt not die, opposing thy self to death, saying, I wil not die, & I shal not die. Then what assurance & knowledge must this be? Euer this, that after I am dead I shall rise againe to life. It is true, O death, thou shalt cease vpon my bodie, and thou shalt not leaue it till it bee dissolued into dust, but when thou hast gotten this body dissolued, I shall recouer a new glorious bodie. There is the meeting of this temptation, assure thy selfe of life after death. Seeke this assurance, and labour to pierce, with the eye of Faith thorow the clouds of temptation, to see that life in Christ, which is hid vp aboue those cloudes. Seeke that eye of Faith, to pierce in through those cloudes, to shew thee that life and the Sunne of righteousness, Christ Iesus. Nowe, the wordes would be weighed particularly: and first, marke a description of this death, and of the temptations that would separate thee from that life eternall. The words are these, *If our earthly house of this tabernacle be dissolued.* Then what is death? a dissolution and loosing of a thing that was joyned together, a dissoluing and scattering of the partes of it: it is not an vtter destruction of it, the thing that it dissolueth, it destroyeth not vtterlie: It lyeth not in the handes of death to destroye the thing it dissolueth, it may well loose it and cast it asunder, but it cannot destroye it. Then death is a dissolution, and not a destruction: a dissoluing,

whereof? not of the soule, it lieth not in the power of death to loose thy soule, or sunder the parts thereof, thou hast that aduantage: Death will dissolve and loose thine house the lodging that thou dwellest in, that is, this bodie which clotheth thy soule: Thou art termed by thy soule, and the soule properlie maketh a man to be a man, it is y^e chiefe part of man, and the bodie is called the lodging of the soule, and the soule dwelleth in it as in an house: So death is the dissolution of the bodie, of the house, which it looseth into powder: yea, it will loose all the members and parts of the house. O! but marke, when it commeth to powder and ashes, it lieth not in the handes of death to destroy the powder and ashes of the bodie, but that powder and ashes in despite of death will be gathered and set together in a more glorious forme of bodie than ever it was before. Yet looke howe the Apostle describeth this house: First from the matter, secondlie from the forme thereof: As for the matter, he calleth it *our earthe ly house*. This bodie is but claye, even a lumpe of that claye and earth whereupon thou goest, esteeme of it as thou wilt: yee see the matter of this bodie is vile and contemptible: as for the forme thereof, it is an house, not an house that hath a foundation, or builded on a ground-stone, but a tabernacle and sitting tent: it is set downe here to day, to morrow taken vp, and set downe in another place: thy body is a pavilion, that men transport hither and thither as they

they please. Then thou seest that thy bodie is a thing litle worth, whether thou looke to the matter whereof it is made (of the earth) or to the form thereof, an vnstable tent or pavilion. Now marke this well, brethren, who speaketh this? it is *Paul*: how speaketh he it? by faith: speaketh the bodie this? no: what then? the soule that dwelleth in the bodie, as in a lodging speaketh it. The soule is speaking of the bodie, the faithfull soule of *Paul* is speaking of his fraile bodie. Then learne how little faith counteth of death: Learne also how little the faithfull soule counteth of the body, yea, euen then when it is dwelling in the bodie, it will lightlie the lodging thereof: it will call it a lump of claye, a tabernacle, a tent, a fraile house: it will count no more thereof, than a glorious king will count of a cottage, he hauing manie faire palaces. We'l, brethren, it is faith that doth this, it is not the soule alone that can count so lightlie of death, or of the fraile body: if thou hast onely the soule in the bodie, and want this faith, the soule will thinke the bodie sweet to dwell in: It is faith, and the faithfull soule that doeth the turne: and there is not a better argument than this, to see if thy soule bee faithfull or not. Look what estimation thou hast of thy bodie and carcasse, what account thou makest thereof, I saye to thee, if thou hast thy chiefe pleasure in esteeming of thy body, decking and feeding it, following thine appetite, wallowing in the lust thereof, if thou liuest in such estimation

estimation of thy body, I say, thou hast a faithlesse soule remaining within thy bodie. Woe to that faithlesse man, that hath none other pleasure, nor can gripe nor seek to none other thing but to the pleasing of that fleshly body, without regarde of the precious soule: alas! in pleasuring thy bodie, thou lovest thy soule, thou makest thy bodie thy Heaven, and thou testifiest plainly that thou wantest that light and sense of that Heauenly bodie, which shall be after this life. Thus farre for the description of the death of the body, which is the house of the soule, learning vs to esteeme of the soule and body, as they are indeed, and that not with a fleshly sense, but with the Spirituall eyes of Faith.

Nowe wee come to the life that is contrarie to death. There is two partes of man, his soule and bodie: this glorie, of the which wee speake, is not the glorie of the soule onely, but the glorie of the bodie likewise, a glorie belonging both to soule and bodie. *Wee (saith hee) shall get a building,* not a sillie house, as this earthly body was, but a faire building. Hee calleth the body, which wee haue presently, an house: but the body which we shall get, hee termeth it a building: Thou gottest this bodie from nature, that other is aboue nature: nature cannot giue thee that other bodie, GOD shall giue thee it aboue nature, and against nature. What building is this? It is an house, not builded with the hands of men, it is builded with

G O D S

G O D S owne hand : the L O R D immediate-
lie with his owne hand builded vp this building.
The former house of this body was vnstable, and
had no abiding, for this body passeth away : but
this second building is an house that shall neuer
fall nor flit, but shall be eternall: When thou shalt
get this building, thou shalt not need to be afraid
for the dissolution thereof, it shall neuer be dissol-
ued. Where shall this building be builded: men re-
gard much situation in building: this house in the
which we dwel here, it is builded in the earth, and
it is a tabernacle: pitched somtimes in this place,
& somtimes in that place, but the situatiō of this
building shall bee in the Heauen: for I assure thee,
when a man is once glorified, & entereth into that
glorie, hee shall no more returne to the earth.
The earth cannot beare a glorified person. Christ
beeing glorified, could not abide in the earth,
but He went to that glorious mansion in the Hea-
uens. Thou shalt no sooner bee glorified, but thou
shalt mount vp to Heauen as CHRIST did. Well
then, there is the glorie, and there is no worde
heere, but it aggregeth that passing glorie. Eue-
rie worde I. tteeth vs see the greatnesse of that glo-
rie, and yet it is not all tolde. Nay, *Paul* cannot tell
thee all the glorie that shall bee in the glorified
bodie, he hath giuen but a little inckling of it. It
is but a building whereof hee telleth thee: Yet
marke, Who is this that speaketh this? It is
Paul. How speaketh he it: by faith. Is it his mouth
that

that speaketh it? no: it is the soule that lodgeth in the bodie, that falleth out in the extolling of that building that it shall dwell in. As a fillie man, in a cottage, appointed to glorye. shoulde saye, I am nowe sitting in a fillie house, but I shall once sit in a glorious Palace. So marke, Faith will cause the soule mount vp aboute the bodie, and whilst the soule is in the bodie, Faith and Hope will lift it vp, and put it (in a maner) into Heauen. Therefore this same *Paul* saith in the third Chapt. to the *Phillip*. & the 30. vers. By Faith and Hope hee had his conuersation in Heauen, while hee was yet dwelling on the earth. Get therefore Faith and Hope, that entereth thee into the possessiō of that glorie, and before the soule bee seuered from the bodie, they will (in a maner) put thee in possession thereof. It is the too-looke to heauen that maketh the soule of *Paul* to rejoyce in this glorie. The cottager that hath not a too-looke to a better house, is a foole to despise his cottage, but hee that hath a too-looke to a better, who can blame him to despise this cottage? I will tell thee my counsell, before thou dislodge out of this bodie, for as fraile as it is, be assured of a better, goe not out of the house doore, except thou knowe that thou shalt enter into a glorious house. I assure thee if thou bee not prouided for a better house, and haue not Faith and Hope of a better than that which thou lodgest in, thou shalt enter in a worse, thou shalt get that bodie againe which was euill before,

before, but then it shall bee a thousande times worse: for the soule shall bee shot into that bodie againe, and then thou shalt be shot both soule and bodie into that foule dungeon of Hell. So, brethren, looke for a glorious building, & thou that esteemest not of this bodie, bee carefull for a better. A vaine prodigall man will cast his soule out of this bodie, and in the meane time will not bee provided for a better lodging thereto. Hee is not esteemed a man in these dayes, that wil not hazard and cast out his life for an euill cause and quarell. Trustest thou that that soule of thine shall get any better lodging hereafter, and thou not provided thereof by Faith and Hope here? nay, nay. O blessed is that man that dieth in a good cause! And what better cause can be than Christes cause, who is the God of life? Assure thee, thou that wilt die for Christs cause, thou shalt get a building in Heauen: thou that takest no care of this life for Christs cause, death shall be aduantage to thee. The Lord graunt vs a too-lookng to that Heauenlie building, & an assurance of that Heauenlie life. Thus much for the assurance that *Paule* hath, that hee shall dwell in Heauen.

Nowe in the verse following, learne howe hee groundeth this assurance, and what warrande hee hath for him: Faith is not a word, as to say, (I be- lieue) and Hope is not a word, as to say, (I hope) Nay, but thou must haue a warrand of thy saluation in this life, or else I assure thee, in the Name of
God,

GOD, thou shalt neuer get Heauen: It is a strait way to come to Heauen, and it is wondrous hard to get the assurance of it: It is no small matter to get an assurance of life euermlasting after death. Then looke what warrandes this man P A V L E had, that thou mayest preasse to haue the like. The first grounde of his assurance is in this seconde verse, *For this cause* (saith hee) *wee sigh, desiring to bee clothed*, to put on, as it were, a garment: Wherewith? *With our house which is from Heauen*. These are his wordes. Then his first warrande and ground of his assurance is a desire of that same glory. What sort of desire? An earnest desire, with sighing and sobbing: not a colde desire, but day and night crying and sobbing for life. Thinkest thou so easily to get Heauen, that canst neuer say earnestly in thine heart, G O D giue mee that Heauenly life: no, thou wilt bee disappointed: It is the violent that entreth into Heauen, *Matth. 11. 12.* as yee will see a man violentlie thrust in at a doore. Thou that wouldest goe to Heauen, make thee for thronging thorowe till all thy guttes bee almoste thrust out. *Paule*, in the eight chapter to the *Romanes*. and the 22. and 23. verses, vseth these argumentes against those wicked men that cannot sigh for Heauen: First, hee taketh his argument from the elementes, the senselesse and dumbe creatures, which sobbe and grone for the reuelation of the sonnes of GOD, and traueil for that time, as a woman in her birth.

O mi-

O miserable man! The earth shall condemne thee, the floore thou sittest on is sighing, and woulde faine haue that carcasle of thine to Heauen: The waters, the aire, the heauens, all sighing for that last deliuerance: the glorie appertai- neth to thee, and yet thou art laughing: Alas! what shall betide thee? The other argument hee taketh from the sighing of men, who haue gotten the Spirit of G O D: We also (saith he) who haue the first frutes of the Spirit, euen wee doe sigh in our selues, waiting for the adoption, euen the redemption of our bodie. Thou that hast not gotten the Spirit shalt neuer sigh for Heauen: flesh and blood will neuer shed one teare for Heauen. It must onely bee the Spirite of I E S V S, that must fetch vp the sigh out of the heart, and the teare in the eye, *Roman*, 8. 26. So hee taketh his argument from them who haue gotten a sense of the Spirit of GOD, and redemption of the body, to prooue the certainty of that Heauenly Kingdome and glory. Nowe, there cannot bee a surer argument to vs that euer wee shall obtaine glory, than this sighing in heart for it, and this earnest desire thereof. If thou find thine heart desirous of glory, a sure argument thou shalt bee partaker of glory. It is saide, Blessed are they that hunger and thirst for righteousness, for they shall be filled, *Matth*, 5. 6. Seekest thou for CHRISTES righteousness and thy glorie, assure thee thou shalt get a sweete filling. Marke it, I saye to thee, thou

thou hast not onlie through this earnest desire of glorie, an assurance that thou shalt reigne in glorie, but (looke to your experience) that desire is not so soone begun of that life and glorie, but so soone also the soule of the faithfull beginneth to rise with joye. Who euer yet was hee that gaue a sigh from his heart, raised vp by the Spirite of Christ, that felt not with that sigh a joye in his heart? Learne it by your experience. This letteth vs see, that the desire and thirst of glory putteth vs in present possession of a part of glorie. Ere thou come to it desire it earnestly, and I promise thee, in the Name of the Father, thou shalt be presently put in possession of a part of that Heauenly inheritance. It is true thou shalt not get it al here, yet there is none other Heauen after this life, but that Heauen which thou gettest begunne in thee in this life. Alwayes, looke euer for that joye that is by sight: There are two ioyes, the one by sight, the other by faith, 2. Cor. 5. 6. The ioye by faith is in our pilgrimage in this life: The ioy by sight is after this life, when with our eyes wee shall see Christ: The ioy by faith is to looke to Christ a far off, and yet wee reioyce, and loue Him that is farre absent, 1. Pet. 1. 8. Faith hath a ioye that it enioyeth, by speaking and thinking: Sight hath the ioye that it enioyeth by presence: The ioye of the eye great in quantitie, and the fulnesse of ioye: The ioye of faith not so great, for it is the ioye of a pilgrime, not as yet come to his home. The ioye of
the

the sight is when wee shall see our glorious Lord, face to face, whom we see only now by faith. 1 Cor 13 12. This is the fulnes of ioy. The ioy of Faith, which induring our pilgrimage, is not so full. Oh how great shall be the ioy at the perfect seeing of Christ! Thinke never to have the ioy by sight after this life, except in this life thou have the ioy by faith, as the earnest penny of the other, & except by Faith thou once get a ioy before thou depart from this life, thou shalt never see the face of Christ, nor have ioy in him. So brethren, it is a good thing to have that desire of Heaven: Sigh and sob, and desire with *Paul* for Heaven: for it is a Charter & Evidence of thine everlasting inheritance: & never earthly lord had a surer charter of his land, than thou that hast a desire of heaven, hast of thine inheritance in heaven: for these earthly evidences of land are without thee in their kists but this evidence of thine is written & ingrafted in thine hart. Now, when extremity is threatned, it is time to seek thy warrands of this heavenly inheritance: this present country is good for thee, & the best country that ever thou shalt see, except thou find this warrand of sighing, and desire for that heavenly inheritance. And therefore let scorers & mockers scorn as they wil, the children of God must powre forth tears: And this is it that y^e Lord hath bene desiring these many days past, he hath benegently drawing out of us this sense, but now He beginneth to presse it out of us, that our eyes might

might burst out in teares; and thou that canst not sob, and desire in these miserable dayes to bee dissolved, thou hast no true matter of ioy. Woe bee to them that have none heart to sigh for the troubles of Christs Church, but are ever ready to execute iudgement against Gods servants when the Lord is visiting them. Well, the Lord shall wring out teares out of them in His wrath, that will not sob in the time of the danger and trouble of His Church. Then what is it that Pavle sigheth for? And what desireth he? Hee desireth a new cloathing to bee put one above as a cloathing that is, he would keep this same body in substance, and cast off this filthy garment of sin and death, & put on that glorious shape of the body of Christ. The reason is set down, *For when the Lord shall cloath us, we shall not be found naked.* So this body shall remaine in substance but O the glory and immortality of it! Mark the natur of the lodging which we shall receive, it shal not be another body in substance, than this body which we have heer in earth. The same body in substance wee shall have in heaven, which we have heer. Heerein onely is the difference, this body is vile, it is mortall, full of sinne and wickednesse, unglorious, ignominious, full of corruption, weak infirm, But when this body shall be changed in heaven, it shall not be changed in substance, but in qualitie *Paul. 1 Cor. 15. 42. 43. 44. Saith, The bodie is sown in corruption, and is raised againe in incorruption*

in corruption, and is raised againe in incorruption: it is sowne in dishonour, and is raised in glorie: it is sowne in weakenesse, and is raised in power: (The weakest bodie in Heauen, shall be stronger than the strongest man in earth) Then (saith hee) it is sowne a naturall bodie, and is raised a spirituall bodie. So the change is in qualitie, and therefore he saith to the Philippians, chap. 3. vers. 21. When CHRIST cometh, Hee shall transforme (not abolish, but transforme) in qualitie, our vile boiaies like to His owne glorious body. Christ keepeth in \S Heauen that same very body which he had in the earth, & thou shalt keep the same bodie in Heauē, which thou hast in earth, but it shall be altered in qualitie, as far as \S Heauē & earth is different. Brethré, this ministreth comfort: there is none of vs, but naturally we loue this body: then let this comfort thee, that suppose thy soule shall bee for a time without this bodie, yet thou shalt get it again. Another comfort: death cannot destroy it, the graue shall not bee able to swallow vp that body, but the graue shall keep it, & the dust & substance thereof till the comming of Christ, & then it shall be compelled to render it againe. *Life shall swallow vp death, but death (not the graue) shall not be able to swallow vp the bodie of Gods Elect: But the reprobate shall be swallowed vp of death, both in soule & bodie.* In the 8. chap. to the ROMANES, the 10. and 11. verses, Paul ministreth these two consolations against death, Hee saith, *The bodie must die, because of sinne:*

but hee subjoyneth, The soule in the meane time shall liue: and the Spirit of Iesus shall take it & couer it with that blood: And albeit it was a sinfull soule, yet assoone as the Father blinketh vpon it, wimpled and wrapped, as it were, in the blood of Iesus, immediately hee biddeth it passe to glorie. He goeth forward: And where it might haue bene said, shall we haue no consolation in the body? He answereth, If the Spirite of Him that raised Iesus from the dead, dwell in your mortall body: what then? He, that is, GOD the Father, that raised vp Christ from the dead, He, by His Spirit, shall raise your bodies: that same body that is dead and laid in graue, that same body, by Gods Spirit (for the Spirit of Iesus, and the Spirite of the Father is all one) shall be raised vp Learne then, if this holy Spirit of God once take lodging in you, He shall neuer leaue you in soule nor body, He shal accompanie the body in the graue, and conuoy the soule to Heauen: The Spirit of Iesus shall goe with y^e soule, & lift it vp: The earth getteth the body, when the soule is separated from it, yet the Holy Spirit shall goe to the graue with the body, and shall remain with it in the graue, and with the least part of the dust thereof: And when Christ shall come, He shall gather it together, and make it a whole body. So, happy are they that haue once lodged this guest in their soules: for, neither fire nor water, nor none other power, euer shall bee able to destroy them, because that Holy Spirit euer remaineth with the.

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Now in the next verse, because it might haue bene said and objected, Thou wouldst not want the bodie. why sighest thou then? and what meaneth this desire, if thou wouldst keepe the body? *Wee (the faithfull) that are in this tabernacle, we sigh, & are burthened,* (but marke our desire) *because wee would not be unclothed,* (as some will say, Soule to God, and bones to the dung-hill, in contempt of the body: but thinkest thou to be glorified in Heauē, without a body? No) *but would be clothed vpon, that mortalitie might bee swallowed vp of Life.* As if hee would say, I wold haue this faire cloke of glory put vpon this body, that it might consume and swallow vp all this stinke of sinne that is in the body. Learne then first, the body as it is now is a burthen. Hee saith, *Wee that are in this tabernacle sigh, and are burthened:* It is a loadē laide vpon the backe of the soule, it is a tabernacle, but a burthenable tabernacle, as an house smothering him down, and he holding the same vpon his shoulders, that apparently it would be better for him to bee out of it. Learne secondly the estate of them that dwell in this tabernacle: If the body be a burthen, then the soule must sigh & grone as a man vnder a heauie burthen: And the body is nothing but an house of mourning to the faithfull soule, as long as it dwelleth therein: The wanton light man thinketh this body which he beareth about, to bee no burthen, and will run and leape with it, as though this carcasse were as light as a fether: Alas! hee feeleth

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not the burthen, hee is senselesse, and like one in a feuer, and in a rage, that knoweth not what hee doeth, nor what hee suffereth: A mountaine is lying vpon him, and hee feeleth it not. Woe to those men that are so wanton vnder this miserie! Amend in time, or the LORD sh. ll thrust thee downe to Hell. Eye on thee, that dwellest in *Bethania*, the house of mourning, & canst not mourn: Mourn in time, or else I assure thee, thou shalt mourne for euer. This beeing the condition of men who dwell in this tabernacle, sighing and desiring, as a woman with childe, to bee relieved, what is the ende of this desire? The ende of the mourning of the Godlie, is not that they woulde bee quite of the house, as manie desire, that were wrong: for manie will mourne vnder this house desperatelie, and the bodie will bee a burthen to the soule in them, and their life will be vnpleasant to them: they will thinke to get a reliefe of the burthen by the want of this present life, and will put hand in themselves: but then beginneth their euerlasting mourning, for they neuer knew what mourning was till that end come. So then, this is not the way to bee deliuered of the burthen, but the way is, To seeke to put on a cloathing on this bodie, and heere is the ende of our desire. It is clothed with mortalitie, and that is all the matter of thy mourning: It is not the substance of the bodie that causeth thee to mourne, but sinne, that possesseth thy bodie, and corrupteth the marowe of thy
of thy

of thy bones, death accompanying sinne. Then this mortalitie beeing an accident of sinne, which is the chiefe cause thereof: the remedie is, Seeke to bee cloathed with the life that commeth from Christ: Sucke in, by Faith, a droppe of that life of Christ. This will not destroy thy bodie, but it will destroy the death & sinne that possesseth thy bodie. And the life of Iesus Christ in a moment wil swallowe vp all that death and sinne, and all that miserie that laye on thee: There is the way to dwell with ease in the bodie: Seeke not to destroy the bodie, But seeke the slaughter of that sinne and death that lieth vpon thy bodie, otherwise soule and bodie both shall perish, the house shall fall downe, and the man that lodged in the house shall bee destroyed.

Remember then, Life and Death are not matters to bee scorned withall, they are not wordes, nay, nay: Thinke grauelie of them, and before thy soule bee dislodged, looke that thou bee prepared for a better life: Looke that thou finde the LORD of Life CHRIST IESVS by His Spirit working the death of mortalitie in thee, and the beginning of the Life that shall last for euer. The LORD by His Spirit worke these thinges in your heartes, To whom bee all Praise, Honour, and Glorie, for euer and euer, A M E N.



THE SECOND SERMON.

II. COR. CHAP. V.

5. *And He that hath created vs for this thing, is GOD, who also hath giuen vnto vs the earnest of the Spirit.*
6. *Therefore, wee are alwayes bolde, though wee knowe that whilst wee are at home in the bodie, wee are absent from the LORD.*
7. *(For We walke by faith, and not by sight.)*
8. *Neuerthelesse, We are bolde, & loue rather to remooue out of the bodie, and to dwell with the LORD.*

B Rethren, yee that were present the last day, hearde what was the purpose of *Paul* in this place. First hee beginneth to comfort himselfe and all others that are to die, and to be dissolued, against death, & the terrours of death. He (as he saith in the chap. preceeding & 18. vers.) is looking vp to Heauen, and whilst he is looking vp to Heauen, to see that end that he was once to attaine to, there cometh in betwixt his sight and the light of that glorie and life, a cloude of death, to haue caught away out of his eies (if it had bene possible)

possible) all too-look to life cuerlasting. The remedie against it, wee shewed you was Faith, and a constant Hope, with a sharpe, earnest, and stedfast looking, euē to pierce in throrow death, and that cloude of death, and thorow death to get a sight of that life, and light of glorie, which lieth hid vp in Heauen beyond death. *We know* (saith the Apostle) *and are assured, that our bodies and the earthlie house of this tabernacle, shall bee dissolued, yet wee shall get a building for an house, a building that is from God, not made with mens hands, but an eternall building, that is situated in the Heauens aboue the earth.* When hee hath set down this remedie, he beginneth to comfort himselfe and others, by a sure Faith, that after death he shall liue againe, after the dissolution of his mortall bodie, hee shall receiue a glorious bodie. The first argument of his assurance is from the desire hee had of life, fighting with an earnest desire of that Kingdome which is from Heauen. This desire neuer disappointed man: Neuer was there anie man that had an earnest desire of life & glorie, and had the true knowledge and meane to attaine to this glorie, that was disappointed of his desire: but who euer desired most earnestlie to be glorified, most certainly they liue now in Heauen, and at this houre they are glorified there: and none there shall be that shall haue this desire, and strue to throng into Heauen violently, *Mat. 11. 12.* but they shall enjoy Heauen after their departing. Now in the Text which we haue read, we follow

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followe out the assurances and warrandes which the Apostle hath of the glorie of the life to come. The second assurance and warrand of the life to come is in the first words, *Hee* (saith the Apostle) *that hath created vs for this thing, is God, &c.* The argument of the life to come in these words, is from the ende of our creation, GOD hath created vs to this ende, to wit, That in the ende, this mortallitie wherewith wee are clothed, might bee swallowed vp of Life: therefore, liue must wee in Heauen. This is the ende of our creation, therefore it cannot faile, but wee must bee glorified. Learne then, The maner of our glorifying is this: It is GOD, not man, that hath made vs, and created vs to this ende: It is impossible that GOD can be disappointed of the ende which He setteth before Him of His worke: man may bee disappointed, for hee will begin a worke for some purpose, but oft times hee will bee disappointed of that purpose: Hee will build an house to dwell in, but it may be hee neuer dwell in it, another will dwell therein. GOD, when He worketh a worke to anie ende, it is impossible that Hee can bee disappointed. All the world, if they would stand vp, and oppone to GODS worke, they cannot hinder it. That worke that GOD worketh in vs, is such a worke that tendeth to Life, as to the ende thereof. *Who shall condemne vs?* (saith the Apostle) *it is God that justifieth vs,* Roman. 8. 33. Will Hee justifie thee? all the world shall not bee able to condemne thee:
Will

Will Hee saue thee? all the worlde shall not bee able to make thee perish: So is it of His whole Church in generall: Suppose all the worlde were conspired against His Church, He wil haue it safe: and wonderfully worketh He the saluation of His Church, & euery member thereof: through death He bringeth them to life: so that it is folly to men to striue against the works of GOD. Yet looke to the wordes, *Hee that hath created vs to this end, is God.* What creation is this that he meaneth of? Is this that first creation of *Adam* and *Eua*? of euery one of vs in them that was at the beginning? Not so, that creation failed. Indeede wee were first created to liue, and thorowe that first creation euerie one of vs got a certaine right to liue for euer, but that right wee lost in our owne default, wee are fallen from that right of our creation in the fall of *Adam*. So we must seeke another creation, or else wee shall neuer see Life: for wee haue no right to that first creation, which was in all Holinesse, according to the image of GOD, *Ephes. 4.24.* If thou sticke to that first creation and olde birth-right, thou shalt neuer see Life. Then the Apostle meaneth of another. What other making or creating of vs is this? It is our regeneration or renewing againe, which is nothing else, but as it were, a newe birth and begetting, from the which we are called new creatures, *2. Corin. 5.17.* Then, Brethren, wouldst thou haue a sure argument that thou shalt liue after this life? (& wo to thee,

thee, if thou liuest not after this life! woe to them that euer sawe this worlde, and they get not a life after this life! for this life will away) Looke if thou art regenerated and renewed, looke if thou art sanctified, and findest a slaying of thy lusts within thee: Looke if thou findest the life of God by his Spirit working within thee, not this naturall life, but this Heauenly and spirituall life begunne in thee, not by nature, but by grace: If thou hast this, thou hast a warrand that thou shalt liue: and albeit this naturall life shall bee taken from thee, thou shalt get another life euerlasting in glory: but if thou findest thy self not renewed by the Spirit of grace, take this life from thee, thou shalt not get life euerlasting in glorie. So looke if thou be a newe creature, thou hast gotten a greater grace, than to be borne to an earthly kingdome, if so be thou mayst assure thy selfe of life euerlasting. What is this newnesse in the new creature? This newnesse that is in the new creature, is nothing els but that same life which we shall liue in Heauen, and is begun here. This newnesse is only this new life of regeneration, which life so long as thou liuest heere (from the time that thou hast gotten a sponke thereof) piece and piece eateth vp the olde and cankered nature. The life of God within thee, will consume (euen as thou consumest the meat thou eatest) the olde corruption which lieth in thy nature: and in the ende, in the glorious resurrection of the dead, it shall bee altogether abolished. This

life then, which is begunne heere, it shall open the mouth, and swallow vp death, and death thereafter shall haue no more place. This life is onely eating vp by little and little death heere: but at that time it shall swallowe it vp wholly, and thou shalt say with *Paul*, *Death is swallowed vp*, 1. Cor. 15. 54. So well is the soule that hath a warrande of his new creation, whether he die in his bed, or out of it, he shall die with joy. Then my counsell is. seeing death is daylie threatned, let euery one strue to get this assurance of this new life begun in him heere, that it may swallowe vp death: Woe bee to them that haue not this assurance! This is the second assurance of life euerlasting. I pray you marke these assurances, for *Paul* had such an earnest desire, that hee sought all assurances and warrandes of this life, and hee is reigning now in Heauen. So thou, who thirstest after life, learne at him. Nowe resteth the thirde warrande in the next wordes, *Who also hath giuen vs the earnest of the Spirit*. Learne the words, for al the doctrine riseth of the words. Then the third warrand is the Spirit of Christ Iesus in thee. If euer thou mindest to haue life hereafter, thou must haue Gods Spirit in thee: not onliethine owne Spirit, but Gods Spirit, flowing from God through Iesus Christ, & entering into thy bodie & soule. Beholde the liberality of God, when Hee by His Spirit hath renewed thee, Hee will not take that Spirit from thee, as a man will doe, when he hath builded a worke, hee will take his

his hand from it, stand if it will or not: But the Lord doeth not so, Hee hath renewed thee by His Holie Spirit, which Hee putteth within thee. O how the Lord putteth the third person of the Trinitie in thee, and maketh Him an earnest-pennie to thee of Life euerlasting: Because thy regeneration is vnperfect, and thou hast not yet attained to that Life, therefore Hee letteth His Spirit abide in thee, assuring thee as an earnest-pennie, that whatsoeuer God hath promised, He shal perform it to thee, and thou shalt not bee disappointed of a jot thereof. Such is the infidelitie of our nature, that all the promises, all the othes which He maketh to confirme His promises, all His Sacraments which Hee hath joyned to His promises, cannot periwade vs. But looke to this thirde warrande, Hast thou the Spirit of God, if Hee bee in thee, He will bee quicke, working joye with sighs: He cannot be idle, Hee will be working the worke of regeneration both day and night: *Then anger Him not, Ephes. 4. 30.* Away with filthie cogitations, away with euerie rotten worde, away with euerie euill deede, labour to pleasure Him day & night, and strue to keepe Him, and thou shalt haue a warrande of life in thy bosome, and when thou art dying, thou shalt find such sweetnesse in death as is wonderfull to tell. None euer had the Spirit of God, but in death they had vnspeakeable joye. Then seeke to bee in Christ, and get His Spirit within thee, and hauing gotten this Spirit, keepe Him

Him diligently, and powre out thine owne spirite but never Gods Spirit, for then in all distresses thou shalt have comfort. Now to resume all; Yee who take great pleasure in your Charters, the Evidences of your inheritance and land, take heed to this, Your inheritance is in Heaven, and thou art a foole, who thinkest that thou hast an inheritance in earth: For either shalt thou be pulled from it, or it shall bee pulled from thee: Nay, looke as ever thou wouldest be an inheriter, that thine inheritance be in Heaven: Thou art the foolishhest begger, and the poorest that ever was, if thou bee a King, if thou thinkest thine inheritance to be in earth: Having laid this count with thy selfe, Mine inheritance is in Heaven, then next looke that thou have thine evidence. For thou shalt never possesse Heaven, except thou have the evidencethereof laid up in thy charter kist. Now thine evidences are the same evidences that *Paul* had, and the same kind of evidences serve for all, it is an inheritance that all men must get, one sort of charter must serve for one inheritance. What then can be the charter and evidence? Canst thou sigh for that Heavenly inheritance? Canst thou have a desire of it: There is thy first evidence: Then findest thou thy selfe to bee renewed? Findest thou *CHRISTS* life in thee? *The life of Iesus is manifest in me*, saith *Paul*, 1. *Cor.* 4. 10. Findest thou the wicked life of this world reformed? There is the second evidence. Yet more, findest thou the worker of the desire, and

the worker of thy regeneration, the Spirit of Christ within thee, then keepe him well: There is the best evidence of all the evidences of thine inheritance: having these, assure thy selfe of Heaven: but wantest thou these, or any of them, thou shalt never get that inheritance in Heaven. As these three are three evidences of thine heavenly inheritance, so they are three props of Faith that gripe this Heavenly life: They are the three pillars that hold up Faith, which is builded upon them: cut one of these pillars away, and thou shalt lose Faith and Hope. But here it may be asked, Are all these three of the nature of the life to come? I answer, As for the desire, sighing, and sobbing for that heavenly inheritance, it endeth with this life, and in that life to come *all weeping shall bee taken away*, REVEL. 21. 4. Mourn and groane in time, then heereafter shall come ioy, and pure ioy. A troubled ioy is here in this life, but heereafter there shall bee a pure and solid ioy, and nothing but ioy. So this mourning ceaseth then, and is not of the nature of the life to come: but as to the new creature and regeneration, it is of the nature of the life to come, and it is the beginning and first part of that heavenly glorie: so that our heavenly glorie shall bee none other thing but the perfyting of our regeneration: For when all this pelffrie shall be taken away, then wee shall fully bee renewed. As to the Spirit, if ever hee was powerfull in earth, he shall be more powerfull in Heaven: so that the same Spirit

the same Spirit that hitherto dwelt in thy body, shall then glorify thy body, and make it to shine brighter than the sunne: Therefore let vs seeke this regeneration, and the Spirit of CHRIST: For in these two standeth the perfection and the glory of the life to come.

Now, when he hath reckoned out all the warrands of life, whereby he assureth himselfe thereof, hee concludeth in the next verse, *Then* (saith he) *wee haue confidence alwayes*: as if hee would say, Hauing these warrandes, I haue confidence alwayes, that is, I am assured of my glory: and yet the wordes import not only an assurance, but the effect thereof, which is a sweete securitie in the soule: for whensoever any man is assured of life, then the soule with sweetnesse wil rest: then cometh that peace of Conscience, assuring vs, whether wee liue, or wee die, wee are CHRISTES: so this draweth on that boldnesse & confidence. Then looke the nature, the beginning, and rising of Faith: it is builded and standeth vpon these three pillars, An earnest desire of life, Regeneration, and the Spirit of GOD: These are the three proppes thereof, which are sensible to them who haue faith, and wee shoulde bee acquainted with them. Then of this riseth the sweete confidence of glory, and security, the repose and rest of the soule and conscience, and from the soule it commeth vp to the mouth and breaketh out in a glorying. As this same Apostle vpon this confidence

in his soule, breaketh out & saith: *What shal I seuer vs from the loue of Christ?* Shall tribulation, or anguish, or persecution, or famine, or nakednes, or perill, or sword? No: in all these things we are more than victorious, *through Him that loued vs, Rom. 8. 35. &c.* So that faith being builded vpon these three pillers, securitie and confidence beeing builded vpon Faith, then boldnesse in mouth will say, I defie all contrarie powers: lay the sword, lay fire, lay death before mee, it will say, I defie them all: yea, let all the Devils of Hell come before a man. & his faith be well builded, and confidence on faith, hee will defie them all: yea, albeit they threatē damnation to him: for if thou stand in Christ thou shalt liue: albeit thou must bee separated from this mortall life, yet all the worlde cannot separate thee from the life of Christ. Seeke this life now in time, that in trouble wee may say, that wee will rest in Christ, and all the world shall not seuer thee from Him.

Yet to goe forward in the words. The Apostle as yet hath not the full contentation in heart for all this assurance: *For (saith he) wee knowe, that while wee are at home in the bodie, wee are absent from the L O R D.* If wee bee at home with a thing, we are farre from a better thing which is abroade. Alas! thou beeing at home at thine house and fire, thou art farre ~~abroade~~ from thine home in Heauen: whilst wee are at home in this mortall bodie wee are strangers and Pilgrimes from the L O R D.

Brethren, yee shall learne heere a great difference

rence betweene confidence & contentation: It is
 one thing to haue contentation, & another thing
 to haue confidence. This Apostle had confidence
 but not contentation. Thou art farre decaued
 that thinkest thou hast sufficient contentation in
 this worlde. Woe is thee! yea, although thou
 haue Heauenly graces, and if thou thinkest thou
 hast contentation, either of glory, or of sight, all
 is nothing: Why? Because there cannot, nor
 shoulde not bee contentation heere: no, the best
 and moste confident man that liueth, shoulde not
 thinke hee hath contentation in this present life.
 All thine holinesse, faith, confidence and hope,
 shoulde not giue thee full contentation. All the
 kingdomes, honours, and riches of this worlde,
 which is nothing but dirt and pelffrie, in respect
 of those Heauenly thinges, shoulde not giue thee
 full contentation. And yet the worldly foole will
 saye in his heart, I haue contentation and suffi-
 ciencie. O! but what saide CHRIST to him that
 decreed with his hart to make wide barnes? *Foole,*
this night thy soule shall be taken from thee, Luke. 12. 20.
 Away with an opinion of contentation in this
 earth, and thou bee a king of all the earth: Wilt
 thou haue contentation without CHRIST? Wilt
 thou haue sufficiency. and not haue Him who is
 thy life & glorie? When thou art a pilgrime from
 CHRIST, and wandring from thy countrey
 and inheritance, wilt thou saye thou hast thine
 hearts desire? Had euer pilgrime full contentation
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during the time of his pilgrimage? Then no contentation to the faithfull soule, but in CHRIST. I shal neuer thinke cōtentation to be in my soule, till I see CHRIST face to face: I giue thee the same counsell, yea, and if I had all spirituall graces, in neuer so great a measure, yet no cōtentation for my soule, till I see CHRIST: for all our blessednesse standeth in the sight of CHRIST, and thou canst not see CHRIST heere, because thou art absent from Him: *For. as long as I am at home* (speaking of the soule so long as it is closed heere within this earthly tabernacle) *I am absent from CHRIST*: And this prison of my bodie so closeth mee about, that I cannot see CHRIST.

Brethren, it is this mortall bodie that is clothed with sinne and mortality, wherewith we must be clothed as long as wee are heere, that holdeth vs from the sight of CHRIST. It is impossible so long as thou art clothed with the sinfull bodie, to get that full sight of IESVS, albeit Hee were standing on the earth, cloathed with His glorie. So thou must be vncllothed of this mortalitie, ere thou canst see Him: And there is the ground wherefore wee shoulde thinke no contentation whilst wee are in this body: Because so long as wee dwell in this mortall body, we shall neuer see CHRIST, nor get a full fruition of His countenance. Therefore, Brethren, take not so much pleasure and delight in this mortall bodie, for I
assure

assure thee, it is but a prison, holding the faithfull soule, and the eye of the faithfull soule from the sight of CHRIST, but as soone as it shall bee loosed from it, it shall mount immediatelie with joye to CHRIST, and there get full contentation in His face. Yee thinke, so long as yee want these earthly thinges, yee cannot get contentation: (I speake not of the wicked, but euen of the regenerated man) but when the soule getteth this glorious presence of CHRIST in Heauen, it shall haue joye in infinite degrees greater than euer it had in earth. And albeit the body shall lie heere in graue, and ignominie for a time, yet all that shall bee recompensed by the glorious sight of CHRIST, which the soule shall enioye in the Heauens, beeing separated from the body. Wee thinke we can haue none Heauenly glory and joy, except wee haue this earthly body there: It is true indeede, the soule cannot haue so great joye, as if the soule and body were together: but it is also true, that the soule beeing separated, hath greater joye in Heauen, than the soule and body can haue together in this earth. Otherwise, howe woulde *Paul* haue desired to haue beene dissolued, he hauing that confidence and earnest-penny of glory, except he had desired that joye in the soule? Alas! wee are so senselesse, that wee thinke joye cannot come, except wee get it in our earthly body: And this is one part of our miserie.

Now in the next verse (in a parenthesis) he ca-

steth in the cause why hee is absent from G O D, and a pilgrime heere, and saith, *For wee walke by faith, and not by sight*: As if hee woulde saye, All the sight which I haue of Him is as farre of, looke how farre the Heauens are distant from the earth, also as far is IESVS distant from the eye of the faithful soule: there is onely a farre sight of Him heere: all the sight of Heauenly glory which wee haue here, is like a mote, in respect of that sight we shall get: it is so farre from thee, that it seemeth not to bee the thousand part of that fulnes that it is indeed: Thou seest it now as it were a mote, but thou shalt once see it as a mountaine in great fulnesse. So *Paul* saith, I see my L O R D, but as farre of: there is a great distance betwixt the eye of my soule and Him: & besides this farnesse, such a mist ariseth out of the stinking body of corruption betwixt my L O R D and me like a cloude, that it hideth my LORDS face from me. So there are two impedimentes, which hinder vs from the full sight of CHRIST. the first is the farre distance of place betwixt Him & me: the second is the smoke & mist of my corruptiō that goeth in betwixt me & Him, and taketh the sight of my LORD from me. Find yee not this in your selues by experience? In the beginning of an houre thou shalt haue a sight of Him, and againe ere the halfe houre bee past, the sight of Him is away: let bee a day or halfe a day. Then maruell not, suppose *Paule* complaineth of this, that he cannot see CHRIST in respect of the farnesse

farneffe and smoke that commeth betwixt them: Would to GOD wee had a fenſe of this! Who is he that once groneth for this, and ſaieth, Alas. I am a pilgrime, it is a farre ſight which I haue of my LORD: O! if my ſoule were looſed from my bodie, that I might bee with Him! Who can ſaye this? No, wee are all ſleeping, and there is none eye liſted vp to CHRIST in this great miſerie. Wilt thou alwayes crie peace in ſuch a miſerie: at laſt thou ſhalt be preſſed downe to Hell.

Yet to inſiſt vpon this verſe. *We walke* (ſaith he) *by faith and not by ſight.* Yee ſee heere then the condition of a Chriſtian is walking, not ſitting, nor ſleeping, hee muſt be afoote. This worde is euer in the Apoſtles mouth, 1. *Theſſal.* 5. 6. *Colloſſ.* 4. 2. &c. Euer walking, a pilgrime muſt not ſit downe: Thou art a pilgrime, vpon thy journey towardes another countrey, thou muſt not ſit downe: for otherwiſe thou ſhalt neuer come to thy journeyes ende. The ſeconde thing which I marke heere, This walking muſt not be in darkneſſe, but it muſt bee in light. Woe to him that walketh in darkneſſe, for if hee were neuer ſo well occupied, hee ſhall die in darkneſſe: hee that walketh in darkneſſe, he ſhall get Hell, for Hell is darkneſſe: ſo that walking muſt be in light. The light is of two ſorts, they are both ſet downe in the verſe: The firſt is the light and knowledge of Faith: The ſecond the light of preſence and ſight. The knowledge of Faith is but a glimmering, in reſpect of the other light

light that is by sight, whē thou shalt see CHRIST: in His presence is a wonderfull light: when Hee shall looke to thee, and thou to Him, the beames of His glory shall so strike on thee, and cause thee shine, that thou shalt bee astonished. There is no soule, but as soone as it commeth in His presence, it will bee astonished and maruell that euer there was such a light in CHRIST. Faith hath but a small light, but the light by presence is marueilous: Hee shall translate vs to a marueilous light, *1. Pet. 2. 9.* All the Angels wonder at the light which is about the Lambe: and thy soule, when it shall come into glory, shall stand wondering at such a glory: and thy body, when it shall follow e, shall wonder, and all shall bee wondering at such a passing glory! These are the two sights. Would GOD wee coulde take heede to get a glaunce of that Heauenly glory! then all the pleasures of this earch would bee but vanitie, dirt, and pelfirie to vs. The Lord yet open our eyes, to get a sight of this glory.

These are two lights: and as there is two lights, so there is two kindes of walking: The one is in this life, the other in Heauen in the life to come: In this life, wee haue a small glimmering, without any Sunne, a blinke of light, enuironed about with darknesse. Therefore, because of the want of light, there is such stumbling in our walking in this life: but when we shall walke in the Heauens with that Heauenly light of GOD, with the countenance

tenance of CHRIST before our eyes, then no staggering, neither to this side, nor to that, because of that light that is in the face of CHRIST euer shining in our eyes. The darknesse yee see is vnpleasant, but the light is pleasant: It is a wonderfull thing, that wee shall get leaue to walke in that inaccessible light of GOD, wherein the Father and the Sonne doe walke. Brethren, thinke on these things, for these are the chiefe points of a'l. All earthly thinges euanish when the Sunne goeth downe, and darknesse commeth: Therefore set your eyes vpon that glory, which neuer shall euanish nor decay, as euer ye wold desire to reign there: These dayes require this preparation. Certainly, preaching and hearing will euanish, and preaching beeing taken away, faith will faile, and without faith how can mē attaine to glory. Therefore, to keepe in the glory of this light, we should earnestly crie, LORD, GIVE VS THIS WORD: For if it bee taken away, wee shall bee worse than they of *Sodome* and *Gomorrha*.

Now, the Apostle hauing shewed this, he commeth backe againe, and saith, *Neuertheless we haue confidence*, &c. He that hath confidence, he will rejoyce to speake of it, & it swelleth so in his heart, that of necessity it must bee vttered, and hee will say once, twise, thrise, I haue confidence: But now with confidence hee joyneth another thing, to wit, his loue to die, and to flit out of the bodie, to reigne with CHRIST. Loue to die is the companion

panion of confidence. Hee saith, *I haue confidence,* but *I loue rather to remooue out of the bodie, and to dwell with the LORD.* There are two good things, The one confidence, the other light. The Apostle maketh a choise heere, he will leaue confidence here in the bodie, and hee chooseth to die, that he may attaine to the light: and in this respect he would change all the confidence hee hath with death, Thou wilt not change a foot of earth with death, but th'Apostle will change confidence with death, and confidence is more precious than all \S earth. Few will doe this, and yet thou wilt die and thou hadst sworne it. Well is that bodie that is so resolved to die as *Paule* was! But maketh *Paule* a choise of death for death it selfe? Certainly no man wil choose death for death it selfe. for except the LORD lighten death, and transforme it, it is an entrie to Hell: And if thou haue none other respect in death but to be quite of this miserable life, (as some will say, Would GOD I were dead, that I might bee quite of this miserie) thou shalt bee in greater miserie after death, than euer thou was whilst thou was liuing. What then should bee the speciall cause that should mooue a man to say, (Would GOD I were dissolued) euen this, I am burthened with sinne, I am burthened with mortalitie. This burthen should bee a great motiue: Well is the soule that is freedde of sinne: What pleasure is it to a soule that would faine serue GOD, to liue euer in sinne? Nay, no pleasure.


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This is the speciall motiue that should moue vs to make choise of death, To bee with IESVS CHRIST, to dwell with Him, and to bee in His companie, in the participation of that glorie that is in the countenance of CHRIST. For that cause I would flit, that I might bee with my LORD, and embrace that joye. So as the miserie of this worlde will put thee forward to GOD. so the sweetenesse of CHRIST'S companie will draw thee forward. Then to ende, The Apostle hath preconceaued in himselfe a wonderfull joye of that glorie, when hee sawe it not yet, so must wee doe. All his walking was by faith, and not by sight: but hee seeth before the hand an Heauenlie joy and pleasure, in respect of that fruition that he shall once get of the countenance of CHRIST. This shoulde learne thee to looke euer for more than thou seest: thinke not that thou hast seene all the glorie that shall come to thee and hast felt all the pleasures that are laid vp for thee in Heauen: But thinke that there is greater joye and glorie there thā euer thou couldst heare of: for CHRIST him selfe neuer vttered al the glory that is laid vp for the Sainctes: All that wee see heere is but in a mirrour: All the glorie of CHRIST in the Scripture, is but in a mirrour: lile as when the Sunne shineth in the mirrour, thou lookest not to the Sunne that shineth, but to the glauncing thereof in the mirrour. And as there is greater shining in the Sunne, than in the glauncing thereof
which

which thou seest: so thinke euer there is greater glorie in Heauen, than euer thou hearde of in the Scripture. Suppose not that thou canst thinke of the joyes of Heauen, as men on earth thinke of earthly things: Who can thinke a thing greater than it is? No, the glory of Heauen, and the joye with CHRIST, mounteth vp aboue the reach of thy faith and hope, and all thing that is able to conceiue the same. It mounteth vp higher than the Heauen of Heauens is aboue the earth. Therefore, thinke not with thy selfe, it is too much that I looke for: Thou failest only in narrownesse, thy Faith and Hope is so narrowe, that they cannot comprehend the thousande part of that glorie: And so wee should say (I hope, and I belieue, more than I am able to comprehend.) And here is the cause that thou canst not get that full sight of glorie that is laide vp for thee. The weake begunne grace of Faith, and the Spirite of GOD in thee is not able to attaine to the thousand part of that glorie.

The LORD giue vs grace to preconceiue this glorie in some measure, that wee may seeke the same, and say with PAUL, I haue Faith and Hope, but that glorie passeth all.

The LORD grant vs this, euen
for CHRISTES sake,
So bee it.



THE THIRD SERMON.

II. COR. CHAP. V.

9. *Wherefore also we couet, that both, dwelling at home, and removing from home, wee may bee acceptable to Him.*
10. *For we must all appeare before the judgement seate of CHRIST, that euery man may receiue the things which are done in his bodie, according to that that he hath done, whether it be good or euill.*
11. *Knowing, therefore, that terrour of the LORD, wee perswade men, and wee are made manifest vnto GOD and I trust also that wee are made manifest in your consciences.*

WE haue hearde, Brethren, these dayes past, the remedie that the Apostle setteth downe against this temporall death, & the dissolution of the body. In a worde, it is a full assurance and perswasion of the heart, that when we are dead, concerning the body, yet we shall liue againe, and shall receiue at the handes of God a more glorious body than euer this bodie was. It is an harde matter to get this assurance, for the naturall

naturall reason of man cannot, nor will not persuade him, that hee once beeing dead, the bodie beeing dissolued in ashes, that euer that bodie shall bee recovered againe. Therefore, the Apostle bringeth in three argumentes of this assurance. The first is the earnest desire that the Godly haue in this life to be glorified: It is a thing impossible that this desire can bee in vaine: Hee that giueth thee a desire of glorie and sighing for it, He must giue thee the life and glorie that is desired and sighed for: For otherwise Hee would neuer giue thee grace to sigh once for this life and glorie, except Hee were purposed to put thee in possession of that glorie one day. The second argument is taken from our regeneration, or the end of our regeneration, GOD is Hee that maketh vs of new againe, after we were dismaide by the fall of Adam, Hee createth vs of newe againe, to this ende, that wee should liue the first creation. It ended indeede, and wee haue lost the right thereof, euen in the first creation. Wee were created to liue euerlastingly, yet wee died. But the second creation in IESVS will neuer breake: but as in him wee are renewed to life, liue shall wee in the Heauens euerlastingly, it can neuer faile. *Peter saith in his first epist. chap. 1. vers. 3. Wee are regenerate againe into that liuely hope.*

The third argument is the spirit of CHRIST, whereby GOD worketh in vs both the desire and regeneration: hauing once giuen vs that Spirit, Hee

rit, He taketh Him not from vs againe, but letteth Him dwell in soule and bodie, to bee an earnest-pennie in vs, assuring vs He shal neuer leaue vs, till the whole promises in CHRIST be fulfilled to vs. And therefore He is called *the Spirit of truth*. (Iohan. 15. 26. Notwithstanding, of all this confidēce and assurance, vnder-propped with these three pillars, Desire, Regeneration, and the Spirit, the Apostle hath not full contentation of heart, and the reason is, because he seeth not the LORD. Hee is yet wandring as a pilgrime in this world, & hath not gotten that joyfull countenance of CHRIST, in the which countenance is onelie sacietie of pleasures: For assure you, the faithfull heart shall neuer haue contentation till it see CHRIST. Therefore, to attaine to this thing, and to get the full satisfactiō of the heart, he maketh choise of death and remouing out of the bodie: hee preferreth it to all grace that can be had in this life. Hee preferreth it to that confidence and assurance, and to all other graces that hee can haue in this bodie, that he might go vp to that presence of CHRIST. Thus farre wee haue spoken hitherto.

Now to come to the text that we haue presently read. The Apostle considering that sight that once we shall see, and that presence that once wee shall haue of y LORD IESVS, which he hath not gotten nor will not get, till the time it please the LORD to call on him: (and none of vs will get it, albeit wee woulde neuer so faine, till that the LORD call

call on vs) he sheweth, therefore, what he will do till that time come that he get that presence, and how hee will bee occupied, liuing here in this pilgrimage, what will bee his studie and care in life and death: *Therefore (saith hee) also we couet, that both dwelling at home, and remoouing from home, we may be acceptable to Him.* There is his care in the meantime. All my care, would he say, so long as I liue in this earth, shall be, to bee acceptable to my Lord to whom I goe, that I may be the welcomer when I come.

Yet, Brethren, because the words are weightie, euery word would be weighed: *We couet*, saith hee, there is the first worde, and in the first language this word importeth not onely a common desire, but an ambition: So by this word he vttereth that he is griedy of honour, and ambitious: for there is an holy ambition that is lawfull, that is requisite, that is needefull in euery Christian man, euen in the purest man that is. But to come to the honour which he coueteth: *We couet* (saith he) *that we may be acceptable*. There is the honour, to be acceptable, to bee counted and liked of. The worldlie man that hunteth after the honour of the worlde, he desireth to be esteemed of, to bee had in admiration, and to be in grace. So is it with the man of God. the honour which he desireth is esteematiō, he would be accounted of, hee would bee in grace and good liking, and if it were possible, he would be esteemed aboue all the men in the world: but whom

whome would hee haue to esteeme of him? The worldly ambitious man would bee accounted of by men, hee hath no regarde of GODS estimation of him, hee would haue the Prince accounting of him aboue all Courtiers: hee would haue the people accounting much of him. But the man of GOD, that hath this holie ambition and griedinesse of honour, hee careth not for the account and estimation of men, neither seeketh his praise of men, but of GOD, and CHRIST, with whom hee must dwell after this life: hee desireth in this pilgrimage, to bee assured, that CHRIST hath a liking of him, that after this life hee may reigne with CHRIST as a king for euer: That is his honour.

To goe forward in the wordes: When seeketh hee to bee acceptable to CHRIST? at what time? There is two times: One time of liuing, and another time of dying: A time when the soule dwelleth in the bodie, and another time when shee flittereth. The ambitious holie man seeketh to bee acceptable to the LORD at both these times, both dwelling at home, and sitting from home. All the honour of the worldlie man is in this life, and whilst the soule is dwelling in this bodie: But once laide downe in his bedde, and let death assaile him, there hee layeth downe his honour: and if yee tell him of the honour which hee was seeking, hee will spitte at it. But the godly man, if euer he was griedy of honour in
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this life, in the houre of his death he is griedier thereof, and the nearer death, the griedier of the honour of CHRIST: hee can haue no contentation in heart, till hee know his soule is acceptable to that LORD whom to hee is going. As for the meanes whereby hee seeketh to come to this honour, ye will heare of them in the next verse hereafter.

This same Apostle (2. *Timoth.* 2. 15.) setteth them downe also: when hee hath desired *Timothie* to studie to approoue himselfe to GOD, immediately hee subjoyneth, If thou wouldest bee approoued, bee a worke-man: thou wilt not get this acceptation by driving ouer thy life in idlenesse, or sluggishnesse: let euery man, in whatsoeuer estate, bee a worke-man. The worldly man is clyming to his honour by vnlawfull meanes, by flatterie, by falshood, &c. but it endeth in miserie. But the godly mā, let him seek to be approued by the King of kings, being a faithfull worke-man in his calling, & diligent therein. There is the meane of thine acceptation in this life. In thy dying, & when all thy senses, thy tongue, thine hand, and all faileth thee, and art not able to worke, yet suffer with patience, and set thine heart patiently to suffer death, that in thy dying GOD may be glorified, and so thou mayest consecrate both death & life to Him.

Marke heere a lesson. *Paul* of before he maketh a choise to go & dwell with Christ: he would faine haue

haue bene dead: but here is another desire, which must goe before that, and thou must haue the like desire, before thou desire to flit out of this bodie and to bee with CHRIST. First desire, whilst thou art in this bodie, to bee acceptable to Him, and then desire to flit, otherwise not: for certainly, if thou die, before thou bee acceptable to GOD in thy life, thou shalt not bee welcome to Him, and he shal be the most terrible sight to thee that euer thou saw: I shall neuer desire to see Him when I die, if I desire not to bee acceptable to Him first in life and death. Therefore, studie by a faithfull discharge of thy duetie heere on earth, to bee acceptable to thy LORD, beguile not thy selfe.

Learne againe heere. When hee hath made a choise to goe and dwell with the LORD, hee desireth that hee may liue a godly life heere first: then the lesson is, A godly life heere is a too-look to that life which wee shall haue in CHRIST, which maketh a faithfull Pilgrime desire to bee with CHRIST. It is an easie thing to haue an eye to the life to come, if thou studie to liue well in this life. And on the other part, it is the hope of that life and glory to come, and an eye to Heauen that maketh a Pilgrime to liue well in this life: where this eye to Heauen is not, there is no good life. Wherefore should we speake further? Alas! these euill liues of men, these murders, adulteries, thefts, tell vs plainely, there is no sight of Heauen, nor regarde of the life to come. Thou that passest thy

thy time, taking thy pleasure in the displeasing of GOD, testifiest, that thine eye was neuer on Heauen, that the eye of thy soule was neuer lifted vp aboue thy bodie, and assure thy selfe, if thou liue on so, thou shalt neuer see Heauen.

Now in the next verse, hee subjoyneth another argument, moouing him to bee ambitious to bee with that LORD of life. The first argument was, because hee was to dwell with that LORD in Heauen. The second is, that terrible Iudgement that all flesh shall see, except they endeouour themselves to serue GOD in this life: *For (saith hee) Wee must all appeare before the Iudgement-seate of CHRIST.* Learne a lesson of the pith of this argument. As there is a force in the hope of the life to come, so there is a force in the feare of a terrible Iudgement, to mooue a man to liue well here. Looke howe needefull the one is to cause thee to liue well in this life, as needefull also is the other. Hope of life is needful, feare of iudgemēt is needful: what should be the cause of this? knowest thou not thy nature, how backward & froward it is? so that except thou be pricked forward with terrors of iudgement, thou wilt neuer addresse thy selfe to Heauen, but wilt linguer & sit downe by the way.

Brethren, There are two things in Heauen, and two things in earth, both seruing to mooue vs to liue well heere in this life: In Heauen there is two seates, one of Grace, which is called, the Throne of grace: The other a seate of Iudgement,

a Tribunall: Fie on all tribunals in the earth, in respect of that Heauenly Tribunall! The Throne of grace is spoken of to the *Hebrewes*, Chapt. 4. vers. 16. Let vs goe boldly to the Throne of grace that wee may get mercie. But this will not suffice, except the Tribunall of judgement be also before thee, to draw thee forward: both must bee before thee: and as thou lookest to the Throne of grace with the one eye, so look to the Throne of judgement with the other eye. There are also in like manner two thinges in earth, to draw thee forward: The one, the Gospell of grace, The other, the Law threatning judgement. The Gospel drawing thee louinglie to G O D, the Lawe threatning thee to goe forwarde, or else thou shalt die. The Gospell gently alluring thee forwarde, promising that thou shalt get life: The Lawe standing about the Gospell as a fire, to terrifie thee, and if thou goe out of the right way, it will burne thee. It will not bee the Gospell alone that will serue the turne. Indeede, if there were no canker in thee, the Gospell would serue the turne: but in respect of this wicked canker in thy nature, thou must be threatned with the Lawe. Seest thou not thy nature? fairnes will not serue the turne, thou must be pulled forward by the haire, or else thou wilt fall into damnation. Take me away the rebukes of the Law, if thou bee a king or a Monarch, it is but a dead Gospel to thee, such is the corrupt nature of man: Take away the canker of the nature of man,

I shall speake nothing of the Lawe: but as long as this canker remaineth, the Law must threaten all, from the king to the begger. I were a false Doctor, if I vsed not the threatning of the Lawe to rebuke this canker of nature. Who is more holie than *Paule* was? He, looking vp to Heauen, seeing the Mercie-seate, likewise seeth the Iudgement-seate, and if hee had not scene the Iudgement-seate, and beene terrified therewith, hee shoulde neuer haue gotten a sight of that Mercie-seate: so must it bee with vs, wee must see that Iudgement-seate, as well as that Mercie-seate. This is wonderfull: Hee was euen now speaking of CHRIST as a sweete LORD, and faine would bee at Him, and now againe hee setteth Him vp as a Iudge to terrifie men. Is this the LORD, at whom he would bee? Who desireth to appeare before a terrible Iudge? Who hath life and death in his handes? Take heede: this is *Pauls* meaning: The LORD IESVS Hee is both terrible to men, and joyous to men, and Hee must bee both joyous and mercifull indeede, to thee who endeourest thy selfe to please Him in this life: Terrible to them who endeourest them not to please Him in this life. Wouldst thou haue Him mercifull to thee, studie then to liue, well serue Him sincerely in thy calling. Wilt thou haue Him terrible to thee, thou shalt indeede finde Him terrible to thee, and thou shalt shake & tremble at His countenance, in case thou seeke not to please Him in this life.

And

And this shall bee the first sight that euer the wicked, who desired not to please Him in this life, shall get of Him. Heauen and Hell are thought jests & mocks now adayes: & this Tribunall is not looked too, but certainly thou must appeare, either before the Throne of Mercie, or the Tribunal of Iudgement.

Yet to goe forward in the wordes: I shall only touch them, without discoursing on that generall iudgement. Then first heere to let you see the terriblenesse of that iudgement, there is an Appearance whereof *Esaias*, in his 45. Chapter, and the 23. verse thereof, and *Paule*, *Roman*. 14. 11. speaketh: *As I live* (saith the LORD) *all knees shall bow to mee, and all things shall confesse mee to bee GOD.* There is the reuerence that shall bee at that appearance, all kinges in the earth shall bow their knees: & the tongue that would not speake in this earth to GODS glory, shall then bee compelled to speake to His glorie. Then there is first an appearance: Secondly an necessitie, Thou must appeare: Thirdly, an vniuersalitie, all shall appeare, without exception, all shall be called, and all must answere, *Hic sum*, I AM HEERE: None shall bee away, man nor womā, rich nor poore, from *Adam* the first man, to the last man borne on the earth. Then fourthly. The seate before the which this appearance must bee, is a Tribunall: the Iudge is CHRIST, IEHOVAH, GOD not man onely: all knees shall bow to Him as GOD, and not only to

CHRIST as GOD, but to CHRIST in our nature, as man, he shall sit as a glorious Iudge, as it is saide, *Iohn*, 5. 22. The Father judgeth no man, but hath committed all judgement to the Sonne. And as there shall bee one appearance of all, so there must be one receiuing: none shall appeare but something they shall receiue. What shall bee receiued? A reward of thy actions and doinges in thy bodie, which rewarde shall appertain to the bodie as well as to the soule, because thou didst them in the bodie. As to the qualitie of the rewarde, it is proportionall to that which thou hast done in the bodie, bee it good or euill: if it bee good, thou shalt bee rewarded with glorie; if euill, thou shalt bee rewarded with ignomie and shame.

To insist something vpon the last wordes, because the Papistes sticke to them, and thinke they haue an aduantage of this place: when they heare that euerie one shall receiue according to the thinges which they haue done in the flesh, incontinent they conclude, *ERGO*, workes merites. I answer, Euill workes indeede merite damnation, and damnation shall bee thy portion for them, if thou bee out of *I E S V S*: but good workes haue no merite: in all thy good workes there is no deseruing, although they were ten thousand more then they are. There is force enough in an euill work to condemne thee, but in a thousand good workes no force to saue. The Apostle saith
not

not heere, They shall receiue a rewarde for that which they haue done, but according as they haue done: hee saith not *Propter*, making workes a cause, but *Secundum*, that is, according to the testification of the works. But to leaue the larger insisting in this, as more pertinent to another place, and to come to our purpose.

Weigh the wordes, for euerie worde is a worde of weight, importing a terrible Iudgement, an Appearing, a necessitie of appearing, an vniuersall appearing without exception, no respect of persons, of the king, more than of the begger, no mitigation of the seueritie of the Iudge, &c. CHRIST will haue no mitigation, but if thou bee a reprobate, thou wilt bee handled seuerelie, albeit thou bee a king. The judgement then, being so terrible, the Iudge, CHRIST, must also bee terrible: And so the Apostle saith, *Knowing, therefore, that terrour of the LORD*, &c.

And all this is to learne euerie soule, not so to presume of the mercie of CHRIST, that thou shalt thinke to finde Him mercifull in that daye, except that thou hast studied to bee acceptable vnto Him in this life, and canst say, LORD, I EMPLOY MY SELF IN SERVING THEE. Away with that presumption of mercie, which maketh the lowne, when hee is murdering and committing adulterie, to say, GOD is mercifull. Hauing set downe the terrible Iudgement, hee concludeth what he will doe in his owne person.

Is the

Is the judgement and Iudge so terrible? I will be wise: the LORD giue vs this wisdom. *Knowing* (saith Paul) *that terror of the LORD*, I will do my duetie in this life. My duetie is to preach, to bring men to the faith in CHRIST: I will walke in the discharge of that duetie night and day. Hee saith, *Knowing perfectly that terror of the LORD*: It is not a blinde terror that will make a man to doe his duetie in this life, but it is the knowledge of a Tribunall: to belieue that there is a Iudge and a Tribunall in Heauen, and that there is a most terrible day abyding. And if a mā belieued that there is a Tribunall in Heauen, a terrible Iudge sitting there to take account of his doings in earth, for all the worlde hee would not offende that GOD: but this cannot sinke in the heart of man: Hee will say, there is a generall judgement, but this is from the mouth onely, and not from the heart: and surely, as long as a man continueth in sinne, albeit hee should sweare that there is a Tribunall, it is a token hee knoweth it not. The wordes of judgement auaille nothing: it is the believing, and sure knowledge that there is a judgement, and a terrible Iudge to sinners in Heauen, that doth the turne. Therefore, seeke perswasion, and looke to that Article of thy Creede, that the Iudge shall come, and take account both of the quicke & the dead: Belieue it, and then it shall draw thee to liue a godly life. *Knowing, therefore, that terror of the LORD*, we perswade men, or cause them belieue.

Hee

Hee saith not, I goe to play the part of a king, or of a politicke man, I am busie in this or that turne that appertaineth not to my calling: No, but according to my calling, I preach the Gospell, to perswade men to belieue in CHRIST, that they may bee saued. To speake the trueth, it is not thy labouring and doing in any other mans calling, that will profite thee, but thou art ordained by GOD to doe thy duetie in thine owne calling: and when the account of thy deedes shall bee taken in that Great day, hee shall not say, what hast thou done in another mans calling? but, what hast thou done in thine owne? I made thee a Minister, howe hast thou traueled in that vocation? Therefore I saye, as euerie man would bee readie to giue an account of his doinges, let euerie man bee diligent in his owne vocation, seeking the glorie of GOD therein.

Nowe it might haue beene saide to *Paul*, Thou boastest much of thy doing and preaching: but looke with what sinceritie thou hast beene occupied, and with what vprightnesse of heart thou hast beene preaching in thy life time? He answereth, and first hee taketh GOD to bee witnesse of the sinceritie of his heart in discharging his Ministerie: and then hee taketh the *Corinthians*, among whome hee had traueled, to bee witnesse also of his sinceritie. As for GOD, hee saith, *We are made manifest vnto GOD*: And as for men, *I trust also I am made manifest in your consciences*. Hee
taketh

taketh first GOD to bee witnesse, who knoweth the heart, and then the *Corinthians*, who sawe his actions.

Then, Brethren, it is not enough for a Minister, that preacheth CHRIST as *Paule* doeth, for to perswade men to belieue in CHRIST, to speake outwardlie to men, as I am now speaking to you, but hee must looke in the meane time, that inwardlie his heart be set vpon GOD, that is, looke that he approoue his heart in sinceritie to GOD, who seeth the heart. Men marke the wordes that come out of the mouth, but GOD marketh the sinceritie of the heart, to see with what sinceritie the man speaketh. This that I speake of *Paul* in his calling, I meane of all other men in their callings. Doeſt thou anie thing outwardlie to men, looke that thou doe it inwardlie in thine heart, with sinceritie to GOD, otherwise thou loſeſt all thy trauell, albeit it were neuer ſo good in the preſence of men. Of this it followeth, al theſe are but vaine voyces, to ſtand vp and ſay, I haue done this thing or that thing. To ſpeake to men, who knowe not the heart, except in the meane time, as thou art ſpeaking vnto men, thou mayeſt draw the LORD to bee witnesſe (as *Paule* doeth) to the sinceritie of thine heart, and may ſay, I haue bene traueiling, with what sinceritie the LORD knoweth that which I haue done, I haue done it in ſinceritie: not being content to call GOD onelie to bee witnesſe, he turneth him to the *Corinthians*, and he appea

appealeth their consciences to beare recorde of his sinceritie in his doing, and hee saith, *As for you, Corinthians (speaking sparingly) I trust. &c.* Hee was assured of G O D S testimonie, but hee trusted, that the *Corinthians* also would beare him recorde, that hee had traueiled truelie: Hee saith, *in your consciences.* It is to bee marked, that he appealeth to their consciences, not their mouthes, but their consciences: for the mouth of man will giue one testimonie, but the conscience will giue another: And when the conscience will bee saying, the man hath spoken truelie and in sinceritie, the mouth in the meane time will bee backebiting him, and the conscience will say, thou lyest mouth. Speake, therefore, euer according to conscience: for if thy conscience speak one thing, and thy mouth another, thou shalt bee challenged of a lye. It is true indeede, men knowe not the heart of man, as when a Minister is speaking, yee cannot judge of his heart, the L O R D judgeth it, yet a faithfull and sincere man, hee will viter sometime the inwarde sinceritie of his heart in his wordes and deedes, that all that seeth and heareth him, will looke in therethorowe, and see the inwarde sinceritie of the heart, and giue an outward confession of it.

Now, Brethren, then in this example of *Paule*, yee haue such a protestation, as the faithfull Pastor shoulde make in the houre of his death, and which should be his testament. There is two things
in his

in his Ministerie, the outwarde speaking, and the inwarde sinceritie of the heart. If hee would protest of his faithfulnessse, looke that hee protest as **P A V L E** did: First outwardly, I haue vsed all diligence in discharging all the outward partes of my calling, I haue kept nothing abacke: and then inwardly, As for my sinceritie, First I take **G O D** to bee witnesse, who knoweth and onely seeth mine heart, with what sinceritie I haue spoken, and then I take you to witnesse, that haue bene conuersant with mee, so farre as yee can knowe the inwarde sinceritie of mine heart, by my liuing and outwarde actions. Woulde to **G O D** wee coulde haue this sinceritie. And I praye the **L O R D** graunt mee this sinceritie: and I beseech Him, that as Hee hath bene with mee since the beginning of my Ministerie, so Hee would neuer leaue mee, vntill the time I finish my course with joye, to His glorie, and comfort of His **CHVRCH**, through **IESVS CHRIST** our **L O R D**,

To whome, with the **F A T H E R**, and the
Holie G H O S T, bee all Honour,
 Praise, and Glorie, both
 now and euermore,
 So bee it.



THE FOVRTH SERMON.

II. COR. CHAP. V.

12. For Wee praise not our selues againe vnto you, but
giue you an occasion to rejoyce of vs, that yee
may haue to answere against them, who rejoyce in
the face, and not in the heart.
13. For whether wee bee out of our Wit, Wee are it to
G O D, or whether wee bee in our right minde, We
are it vnto you.
14. For that loue of CHRIST constraineth vs.
15. Because wee thus iudge, that if one bee dead for all,
then were all dead, and Hee died for all, that
they that liue, shoulde not henceforth liue vnto
themselues, but vnto Him who died for them, and
rose againe.



O repeat shortlie that which we
haue heard in this Chapter, We
hearde first of that assurance of
glorie and life euerlasting, which
is the only remedy against death
and the dissolution of this body.
Wee hearde secondly of the three warrandes of
this assurance of life & glorie: The first, the earnest
which

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desire which the heart had of that glorie and life. The second, Regeneration and renewing: The thirde, the Holie Spirite, who is the worker of all grace in our heartes, and who neuer leaueth vs, but abideth in vs, as an assured earnest-pennie of the full accomplishment of all that glorie promised to vs in the word of GOD. And yet for all this wee heard that the Apostle had not that contentation nor full satisfaction of his heart, because he is yet a pilgrime, liuing heere by confidence, and hath not gotten the full presence of his LORD, hee chooseth to leaue all the thinges in this life, and therefore, hee taketh resolution what hee will doe in life and death, to the ende, that when hee commeth to his LORD in the Heauens, hee may bee welcome. The thing hee resolueth to doe is this, hee endeuoureth himselfe in his calling to be acceptable to Him in life and death: and hee will consecrate all the actions and sufferinges of both to Him. Beside that glory to come, which moueth him to studie to bee acceptable to his LORD, he setteth downe another motiue, a terrible Tribunall which abideth him and all men and women, who studie not to bee acceptable to the LORD. The soule shall not so soone depart out of the bodie, but it shall also as soone bee presented before that Tribunall, and shall receiue that dolorous sentence, if they haue not studied to bee acceptable to Him. Therefore, the Apostle concludeth, Knowing, therefore, that terrour of the LORD,

LORD, we trauell in our calling to preach Christ, and to bring men to faith, and that not for the fashion, but in sinceritie of heart: so that wee take God (who seeth the heart) to be witnesse to vs of our sinceritie. And as to you, *Corinthians*, vpon whom we haue bestowed our labour, wee appeale to your consciences, and wee take you to be witnesse of that same sinceritie of our calling. This is the summe of all which ye haue heard hitherto in this Chapter.

Now to come to this Text which we haue read: In the first verse, the Apostle hauing spoken of his sinceritie in preaching, the *Corinthians*, who had not that liking of him which they shoulde haue had, might haue objected, Well *Paule*, yet vauntest thou of thy selfe? thou hast once vaunted of thy selfe (as appeareth in the second and third Chapters preceeding) and yet art thou commending thy selfe? He answereth, no, I commend not my selfe againe, I vaunted not of my selfe before, nor now neither: but when I said, *We are made manifest to G O D*, and I trust also that *Wee are made manifest in your consciences*: in these words I giue you occasion to glorie of me, and not so much for my cause. as for the cause of false flattering Apostles, who glorie in their outward doings, without sinceritie of the heart: the repressing of these mens vaine glorying, is the cause of this my speaking. This is the meaning of this verse.

Then, this Text beeing plaine, learne these les-

sons: I marke first in the person of the *Corinthians*, who objecteth this vaunting to the Apostle, mistaking his words. Scarfe may a godly man speake a worde or two of the grace which the Lord hath giuen him, and that not to his owne praise, but to the praise of his God, when he is mistaken by euill men, who set theselues to wryth euery word that is spoken: And it euer there was an age in y which this vice reigned, I am assured (& experience pro- ueth it) none age may bee compared, in that case, to this age: Yea, a godly man can do nothing, but incontinent he is mistaken: he can speake nothing but he is misconstrued, and especially the Ministers in their callings, among all men their words are most misconstrued: the day riseth not, but there is an euident experience of this point, and euerie one seeth it. Therefore, what remedy? but patience: all this judging is but for a time, tary a litle while, and keepe a good conscience in the meane time, and we shall see another judgemēt, when He shall come who judgeth rightly.

Then secondly, learne in the person of *Paul*: he will not haue it so much as once seeming, that he praeseth himselfe: euery good man, and especially a Minister should flee all occasion of vaine glorie. Yea, Christian modestie, and sobernesse require, that euery man though they were indued with the greatest graces in the world, yet they should speak and thinke of themselves soberly: the more they haue, the greater graces that God hath giuen the,

the

the lesse they should account of themselves: yea, suppose they be something in the sight of God, yet looking to the naughtinesse that abideth in this cankered nature, they shold say of themselves (I am nothing) for th'Apostle saith, 1. Cor. 8. 2 & Gal. 6. 3. *He that thinketh himselfe something, he is nothing & Phil. 2. 3. Let every man account another man better than himselfe.* If a man will meditate on his owne estate, either by night or by day, let him thinke of his infirmities, his sins and naughtines: will hee rejoyce of himselfe in his owne mind? looke to Paul what he saith, 2. Corin. 12. 9. *I will rejoyce in mine infirmities, that the power of Iesus may dwell in mee.* The power of God neuer dwelt in a proud nor ambitious heart, but in an humble heart: God resisteth the proud, & giueth grace to the humble. 1. Pet. 5. 5. So Paul, when hee was musing of himselfe, albeit hee had scene great visions, 2. Cor. 12. he complaineth of his infirmitie to the Lord: the Lord answereth, My grace is sufficient for thee, my power is made perfect through weaknes. Then thou that wouldst be strong in God be weake in thy selfe: thinke night and day of thine infirmity & misery by sin. I mark againe in the words of the Apostle: A godly man may rejoyce and glory in the grace of God: Why should not the grace of God bee gloried in? The Apostl; 2. Cor. chap. 18. vers. 5. whē he hath spoken of that Heauenly reuelation, *Of such a man I will rejoyce, saith he, of my selfe will I not rejoyce, except it bee of mine infirmity.* Then may not a godly man speake

of him selfe: Yes, he may speake of himselfe, as the instrument of God, as the dispenser of the grace of God, as *Paul* did here. To what end? That they, vnto whome the Lord hath made him a good instrument, vpon whom hee hath bestowed his trauels, may glorifie God, and render vnto him the honour of a Minister. *Paule* saith, *1. Cor. 4. 1. Let a man count of vs, as of the Ministers of Christ, and dispensers of the secretes of God.* And so a Minister should haue honour, and they vpon whome hee hath bestowed his trauels, and the grace which God hath giue him, should honour him, & they are as greatly indebted to giue it him, as anie debt that euer they ought to pay. Therefore, the Apostle saith, *2. Cor. 12. 11. I haue beene foolish in glorying, but ye haue compelled me, because I should haue beene commended by you.* It is a point of sacriledge to take anie honour from them that God hath giue them. Now wherefore is this, that th' Apostle would haue them glorying of him? Not so much for his owne cause, as for the cause of false Teachers, who rejoyced in the face, & not in the heart, that is, not in inward sincerity, but in outward things, hauing a faire show of eloquence and faire words. Then learne, ambition must not be borne with: it is pernicious both to the man in whome it is, and to other men who haue adoe with him. This vaine glorying is a kind of blasphemie, for that which thou takest to thy selfe in thy vaine glorying, thou reauest God of it, in what calling soeuer thou bee. Therefore, this
vaine

vaine vaunting of our selues is a vice, which among all vices should bee most repressed. Alace that stinking flesh should stand vp and reauue God of his glorie! Now, wouldest thou haue a meane to repress this vaunting in the mouth of an ambitious man? When hee is vaunting of these outward graces and benefites, as an emptie vessell, sounding without sinceritie in his heart, cast thou vp in his teeth the sinceritie of the heart: say, vaine man, all thy speach is in thy face, and not in thine heart. Set vp the heart against the face, and it shall shame it. It auaieth not to speake of anie thing that thou canst doe, except thou haue inward sinceritie in the heart: For these outward things shall euinish, and dare not appeare before God in that great day: but sinceritie remaineth for euer.

To come to the next verse: Yet they will not let him bee: yet they will object vnto him his foolishnesse. Who will vaunt of himselfe but a foole? *Panle*, thou art a foole, thou braggest of thy selfe. The Apostle answereth with modestie, *Whether we bee out of our wit, wee are it to G O D, or whether wee bee in our right minde, wee are it vnto you.* There is the Apostles answere.

Then, Brethren that which God counteth wisdom, the world counteth it foolishnesse, and that which the worlde counteth wisdom, God counteth it foolishnesse. Was there anie foolish talking here, when the Apostle saith, *We are manifest to God, and I doubt not but we are manifest also to your consciences?*

Was there any bragging here? So the wisdom of God is foolishnes to the world, & shal be, as long as corrupt nature is within vs: And the Apostle saith, *1. Cor. 3. 19. The wisdom of the world is foolishness with God.* But the question cannot now be decided what the true wisdom is, and what false wisdom is: the end will proue. True wisdom is justified of her owne children, *Matt. 11. 19.* Well, the end will shew, and espec ally that day when all things shall be reuealed. Foolishnesse shall stand vp, and all the world shall see it to be foolishnes: Wisdom shall stand vp, and all the world shall see it to bee Wisdom, & then it shal haue the owne approbation. So that these me, that will be counted wise in this world, will bee compelled to vtter these wordes of them, whom they esteemed fooles in this worlde, Are these the men, whose liues wee counted foolishnes? And I beseech God to open our eyes to see this true wisdom, & especially in things concerning religiō, which wisdom only wil abide approbation. Secondly learne, *Paule* here yeeldeth to them, & saith, Let me bee mad, I am mad to God: my God is before mine eyes, and I care not to bee mad to this worlde: And as for you, if I bee in my right mind, it is to you: *Ye Corinthians*, haue nothing to laye to my charge, for I haue done my duetie faithfully to you. Brethren, see ye not heere the care which we should haue of the glory of God, & of the Church of God, and her saluation? It should cause a man of this calling that *Paul* was of, to be
rauisht

rauisht in spirit, and to be content to be counted a foole in this world, that God may bee glorified, and men helped forward to Heauen. If God bee glorified in my madnes, what regard I to be mad? what respect is to be made of a mā in this world? and what if men goe to ruine and decay, so that God bee glorified? But alas! there is such a selfe-loue ingrafted in the heart of euery man, that wee wil not suffer God to be honoured, except it may stand with our honour. & we will say, I will not be esteemed a foole, I will not be disgraced: if it may stand with mine honour and profite I will glorifie Him: but if His honour and mine stand not together, I will chiefly haue respect to mine own honour. So it will neuer be well, till wee get this cankered selfe-loue submitting it selfe to the glorie of God. And it should be the greatest endeouour that euer we should haue in this world, to cast out this selfe-loue, that we may be content, that God may bee glorified, although it were to our dishonour, yea, though it were with our destruction. It is not selfe-loue that bringeth honour and glory, onelie honour is of God. & thou shalt neuer get honour except thou cast away selfe-loue, that God may bee glorified.

Then to go forward: *Paul* must haue something for him, why he will bee mad for Gods cause: hee will not bee mad without some reason: therefore, in the next verse he saith, *For the loue of God constraineth vs:* as if he would say, I am constrained to this,

foolishnesse, and a charge is laide on me to doe so. I am bound and obliged so to doe: that is, to be a mad man for the glorie of my GOD. And from whence commeth this necessitie? It is the loue of God, saith hee, that constraineth mee: this bande that bindeth me is the loue of Christ not the loue which I beare to Him (that is too weake) but the loue which He beareth to mee, it bindeth all my senses, and vrge h me to honour my God with my whole bodie. These are the words. Then the verie necessitie which lieth on thee to bee a mad man for GODS cause, it is not a thing whereof thou canst free thy selfe: there is a necessity laid on thee to bee counted mad for Christes cause. Then, if there be a necessitie laid on vs to doe this (albeit it bee to our owne dishonour) what if wee doe it not, but will shake off this yoke? Then I tell thee, in place of it, another necessitie must come in, a necessitie of woe. *Paule* saith, *1. Cor. 9. 16. Woe to me if I preach not the Gospell.* God hath laid this necessity on me to preach, and if I cast it off, another necessitie of woe shall be laide on mee. Alas! this world thinketh all this worshipping of God to be voluntarie, that men may serue GOD as they please, and that men may preach as they please, this way, or that way, and speake heere, and holde their tongue there, as they will. But I say to thee, Wilt thou free me of that necessitie that lieth on mee? Art thou able to take it off my backe? If thou bee not able, then for GODS sake let mee preach

preach the Gospell with freedome and sinceritie of heart. I tell thee, There is such a necessitie laide vpon the shoulders of the Ministers, to viter euery thing which the Lord putteth into their mouthes, that if thou shake off this necessity another necessitie of woe shall be laide vpon them. And this shall be their crie on their dead-bed, Woe to mee, that I preached not the Gospell true lie.

Yet to goe forward. From whence cometh this necessitie? Hee saith, *It is the loue of GOD that constraineth mee* It is the loue of Christ which Hee shewed in His suffering for me, that bindeth mee. So, it was the loue of Christ towards *Paule* that moued him patiently to be called mad for Christs cause. Christ, for the loue which He did beare to vs, suffered Himself not only to be called mad, but to be called a Deuill, *Matt. 12. 24.* He suffered the extremitie of paine and ignominie for our sakes: and all the reuilinges and reproches that shoulde haue lighted vpon vs, Hee tooke them vpon Him. Such was His loue towards vs. Then, wilt not thou suffer to be called a mad man for His cause? If thou wouldest haue a part of \bar{y} inheritance which Christ conquered, thou must bee bound, a necessitie must be laide vpon thee, and if thou bee loosed, thou art loosed from the loue of IESVS, and then woe and euerlasting destruction shall come vpon thee. I see then, all our seruice of Christ, is of necessitie. Then what pleasure can bee in the seruice of CHRIST, if it bee constrained seruice? The thing

thing I am compelled to doe, I will haue little pleasure in the doing of it: In deed it is true, thou art not loose, but bound: From the time that thou enterest into the Church of Christ, thou enterest into bonds: but there is a great difference betwixt band and band: one band will binde thee & force thee to do a thing, whether thou wilt, or wilt not: Another band will only leade thee the right way, which thou art to goe.

Brethren, this band that *Paule* speaketh of in this place, it is a sweete band the band of the loue of Christ, and it bindeth thee sweetly and louingly to discharge thy duety towards God: and all thy duety by this band is voluntary: and hee who is bound with this bād, will rejoyce more to be called a foole for Christs sake, than to be esteemed a king vpon the earth. But thou must take heed where this band is that bindeth thee, that it may leade thee to doe thy duetie willinglie: If the loue of Christ, which is the band, be outwith thee. onelle sounding in thine eare (as when it is tolde thee, Christ loueth thee) I tell thee it wil not bind thee. All the preaching in the world will not bind thee, if it be without thee: *Paul* saith, therefore, *Rom. 5. 5.* *The loue of God is spread abroad in our hearts, thorough the holy Spirit that is giuen vs.* Then, that that loue may binde thine heart it must bee powred in thee, and when it entereth into the heart, it looseth y heart with such a sweetnesse to doe Gods will as is vn-speakeable: it bindeth the heart with an exceeding

ding joye. Would to God wee had a taste of this loue! All is but words. There cā be no such sweetnesse as that is, from once the Spirit hath powred the loue of Christ in thine heart, then let all our trauels be, when we heare of these things, to get a sense of the loue of Christ in our hearts. Al the powers in the world will not mooue thee to doe thy duety so much as the feeling of this loue of Christ towards thee. And nothing will bee able to stay thee from Christ, and honouring Him (and it were with thine owne ignominie) if once thou haue a sense of it.

In the next verse hee giueth two reasons why the loue of Christ constrained him: The first reason is taken from that misery that Christ founde him in, when he suffered for him: The second is taken from the end of the death of Iesus. As to the first, this was our miserable estate before Christ loued vs, *we were all dead*: how proueth he that? *If one be dead for all, then Were all dead*: if thou hadst not bene dead, in vaine Christ died for thee: if thou hadst bene but halfe dead (as the Papists say, who vaunt of their free will) the Sonne of God had neuer died for thee: if *Paul* had had this free will, and so bene halfe dead, Christ had neuer died for him: and if there were none other argument but this, To import that there is not a free wil, nor sponke of godlines in mē by nature, it is sufficient to say, Christ hath died for all: we were without all sponk of free will to good, when Christ came.

Marke

Marke the force of the argument. It is from that miserable estate and spirituall death wherein CHRIST found vs, when Hee beganne to bestow His loue vpon vs. Wee were dead spirituallie in sinne, dead in trespasses. What is this corporall death to bee respected, if thou bee dead in sinne, thou art worse than a carion.

This spirituall death should moue vs to thinke that the loue of Christ was wonderfull towards vs: it should euer make vs aggrege that loue where with He hath loued vs: Hee died for thee, who was dead in sinne and trespasses, and so an enemy to Him. Who is hee, saith the Apostle, that will die for his enemies? *Roman. 5. 7.* Thou being dead in sinne, thou liuedst in sinne, and so liuedst an enemy to the life of CHRIST. And therefore, thine heart can neuer sufficientlie aggrege the benefites of His death. Men are miserable, but alas! they feelee it not: thou hast no want nor scant of miserie, but thou wantest sense: and the lesse feeling thou hast of thy deadnes, the greater is thy deadnesse: for the sense of death is the beginning of life: the more thou wantest the sense of death, thou art euer the deader: the liuelier the sinner is, leaping and playing in his wantonnesse, the deader is hee in soule: For hee hath a burthen vpon his backe, that will presse him thorowe the earth, and make him sinke to Hell one day: and in the meane time, he is running to his mischiese and villanie, and knoweth not that hee hath death euermore lasting

lasting vpon his backe. O wo be to that miserable
cariue, although he be a king! Alas! men are dead
in sinne, and halfe in Hell, and will not consider it.
It is a pitifull thing to consider howe there is no
sense of this infernall miserie, that followeth vpon
this death: When it is tolde them, The LORD
hath died for them, they will make none account
of it. The word of the Crosse of Christ hath beene
to the multitude of this Land but a vaine sounde,
and they haue neuer esteemed of such a mercie.
And therefore what wonder is it to see these vexa-
tions! O SCOTLAND! thou shalt get another
wakening, thou hast so long contemned grace,
which is y most precious thing that euer was. The
Lord cānot be Lord, if He suffer so long contempt
and lightlying of Christ and His loue vnpunished.

The seconde argument is taken from the ende
and purpose that Christ had in dying: looked Hee
to this end, that thou shouldest play thee, and fol-
low thine own lust? that thou shouldest abuse that
life, which He had bought so deare with His pre-
cious blood? No, his purpose was, that not only in
his death & satisfaction thou shouldest be justified
& coured just but also that thou shouldest be san-
ctified, that thou shouldest cast off the works of vn-
cleannes, & dedicate thy life in holines to him: it is
said, *Rom. 14. 9, that he rose again, that he might be Lord
ouer thy life*: For there was neuer man, that had
such a right to an earthlie thing, as Christ hath
to thy life. then doe what euer may pleasure him,
if is

if it were to die a thousand times, if it were to be a foole for His cause, what euer may pleasure Him set thee to doe it, or of necessitie thou shalt lose that life of thine: But here is the misery: Me know not wherefore Christ died: Will yee aske men and women, when they are bathing themselves in wickednesse, if they will goe to Heauen? they will answer, yes, they will goe to Heauen before their feet be colde. But, vaine lowne, thou neuer knewst Christes purpose in dying for thee, His purpose was, that thou shouldest be a new man, and thou shouldest not liue to thine owne selfe, but to Him. And the end shall proue (if thou proceed so. liuing to thy selfe, & not to Him who died for thee) that the death of Christ had neuer force in thee. Therefore, looke if thou liue to Christ: and if thou doest so, then assure thy selfe Christ died for thee. Looke if in the morning thou canst say, Lord, thou died for me, I will giue thee my life, and consecrate to Thee this day, all mine actions, and all that I haue. Well is the soule that can saye this way. Then all turneth to this, Seeing Christ died for me, I will take this resolutiō, I will liue to Him al my dayes. The Lord grant vs this resolutiō, that we may liue to Him in this life, that hereafter we may liue with Him in Heauen for euer: To whome, with the FATHER, and the Holie GHOST, be all Honour, Praise, and Glorie, both now and euermore, So bee it.

THE FIFT SERMON.

II. COR. CHAP. V.

16. Wherefore hencefoorth knowe wee no man after the flesh : yea, though wee haue knowne CHRIST after the flesh, yet now hencefoorth know wee Him no more.
17. Therefore, if anie man bee in CHRIST, hee is a new creature: olde thinges are passed away : Beholde, all thinges are become new.
18. And all thinges are of GOD, who hath reconciled vs vnto Himselfe by IESUS CHRIST, and hath giuen vnto vs the ministerie of reconciliation.

Yee hearde the last daye, in the last part of this Chapter, the reasons set down wherfore a man is bound and oblised in conscience to liue to God, to consecrate his life, his death, and all his actions to Iesus Christ: to wit, First the loue of Christ constraineth and oblisseth vs so to loue Him againe, that we be content euen to bee foolish to this world for His sake. Another argument was taken from our own estate wherein we were when He shewed this loue of His vpon vs, we

vs, wee were dead in sinne and trespasses. So this miserable condition that we did lie in, which was the beginning of Hell & euerlasting damnation, should moue vs neuer to thinke on pleasing of our selues, but onely to pleasure Him who hath deliuered vs from such damnation, The third argument was taken from the purpose which the Lord had in dying for vs: to wit, that the life that was bought by His death, should bee consecrated to Him, and employed in His seruice: for, beeing once redeemed by Him, we are no more our own men, but His who hath bought vs. And therefore, as the seruant setteth his eye vpo his lord, waiting to pleasure him: euen so in all our actions with our whole minde wee shoulde bee set to pleasure our Lord, who bought vs, when we were bond-slaves to sinne and Sath in. Otherwise we shal fall abacke to that damnation from which wee were redeemed.

Now to come to this Text that we haue read: in the first verse thereof we haue the resolution of the Apostle *Paule*, and the purpose which hee taketh concerning this matter. Seeing CHRIST his LORD hath let Himselfe to please him, and to redeeme him from death, and to purchase life to him: his resolution is to giue Him againe that life which Hee hath purchased to him. to employ the whole life of him in the seruice of that Lord who hath redeemed him. Therefore, Brethren, before I goe forward, learne a lesson of this generall. If

this

this was the purpose of CHRIST in dying for vs, & in dying so shamefull a death, that we for whom He died should liue to Him, and not to our selues, our purpose shoulde bee on the other part to giue Him this life that He hath bought so dearely: giue Him it, or else thou shalt giue it to a worse man. Imploy it in His seruice, or else thou shalt imploy it in the seruice of a worse man. And euerie one should say for their owne parts as *Paul* did for his part, Hath Christ died for me to this purpose, that I should liue to Him, then will I take purpose, and will resolute in mine heart to giue Him the life that He hath purchased to mee by His death: this was His purpose in His death concerning mee, I will not disappoint Him of His purpose: that life that He hath wonne to me, I will consecrate it to His seruice. It is true, thou canst neuer disappoint the Lord of His purpose, His purpose standeth immoueable: the man to whom He looked in His death, hee must liue: and euerie man, for whome Christ died, was in His eyes when Hee died. No godlie man was out of His minde in His suffering, but He saide in His heart, I will die for this man, and for this woman, that they may liue to mee. So He will not be disappointed: But looke thou disappoint not thy selfe: If thou sayest, Christ died for me, and in the meane time thou wilt not giue thy life to Him, but wilt liue to thy lusts, and not to Him, thou of necessity in the ende shalt bring thy selfe to a miserable point. There is nothing

in the world that a man should take more heede to, than to the life to come, to their maner of liuing heere, and to the actions that they haue in hand, and the thinges about the which they are occupied in their conuersation: for if thou haue a conscience, thy conscience will tell thee by thine actions what part thou hast in CHRIST: if in thine actions thou be seruing Him, thy conscience wil tell thee thou hast a part in the LORD, whom thou art seruing: and thou in the meane time (if thou bee but eating thy dinner) if thou doest it to His glorie, thou shalt finde a sweete apprehension of the death of CHRIST, and it shall raise a great joye in thine heart. But by the contrarie, if thou be euill occupied, and about to do an euill deede, thy conscience within thee will giue thee a secrete warning, and will saye, O man! thy worke testifieth thou hast nothing adoe with CHRIST, and thou shalt find in thine hart no comfort of Christs death, nor of His resurrection, So it is good to be well occupied, euery man in his owne calling, and in all his doings euer to haue CHRIST before his eyes, who hath giuen him this life. Wouldest thou then trie whether the deedes that thou doest, bee seruice done to y^e Lord or not, I shall tell thee how thou shalt know (I will not speake of outward tokens) but looke day and night within thy selfe to thine owne heart. what thou feelest there: feelest thou a conscience by night and by day, testifying to thee that thou art vpon a good course, and ser-
uing

ting CHRIST, who died for thee, it is well with thee: if thy conscience be rightly informed, & thou finde in the meane time a sweete apprehension of CHRIST'S death, passion, and rising, it is well: But if thou seest not this testimonie of a good conscience, but rather a displeasure and grudging in thy soule, all is wrong. Well art thou, if thou finde in all thy doings a sweete apprehension of CHRISTES death and resurrection: if thou finde it not, woe is thee, leaue that deede, away with it: Away with all businesse that will not furnish a joye of conscience in CHRIST, and will not make thee to saye, CHRIST is mine, I am doing Him seruice.

Nowe, to come to the purpose: The speciall point of seruice that should be giuen to CHRIST is set downe in these wordes: *From henceforth know we no man after the flesh*: These are the wordes, weigh them. The special point of seruice set down here, is the right estimatiō of men, among whom we liue in y^e world. It is no small matter to esteeme of men & women as we shuld do. The rule whereby the Apostle will esteeme of them, is not in the flesh, nor by fleshly doing, that is, by none outward thing: All these outward things as kindred, nobilitie, beautie, wisdom, worldly eloquence, riches, honour, &c. with all the rest of these things which men hold in admiration, are nothing. This is not the rule of the Apostle, nor we should not by that rule esteeme of them. How then? What is contrarie to the

to the flesh ? the spirite. What is contrarie to nature ? grace. What is contrarie to the olde man ? regeneration. Then what ought to be the rule according to the which wee should judge of men ? the spirit, grace, and regeneration. But ye will say, Are not all these worldlie thinges benefites of God ? shoulde not men bee esteemed of for them ? I answer, The Apostle speaketh not simplie of them, but in comparison, in respect of the spiritual graces. The nobilitie of the king is but dung in respect of the least droppe of the blood of Christ: the least sponke of grace is worth whole nature: the least portion of Heauenlie glorie is worth all the glorie in the world: the least sponke of regeneration is worth all the genealogies that can bee in this worlde. When Christ commeth with His spirit, grace, and regeneration, all these earthlie prerogatiues vanish as the mist.

Then marke: There is the speciall point of seruice done to Iesus, discerne betwixt dead men and liuing men in this world: Dead men are they who are natural men and no more. Hast thou no more but nature, with all the prerogatiues that can followe nature, thou art dead, although thou bee a king. Liuing men are they who are borne againe by Christ. Hast thou the Spirit of Christ, thou liuest: wantest thou the Spirit of Christ, thou art but dead. So there is a speciall point of Christes seruice, discerne betwixt liuing men and dead men: thou art in the midst of them, and liuing men
on the

on the one hand, & dead men on the other hand: Discerne betwixt them: Count not of the dead man, although hee had all the prerogatiues vnder Heauen: If he haue no more but nature, call him not blessed. The liuing man is hee that hath the Spirit of Christ in him, albeit he be a begger: and the men who make an account of their worldlie prerogatiues, and follow nature and the olde generation, are but naturall men: thou that accountest of dead men, thou art dead thy self, & as thou art dead, so all thing estimation is of dead men.

To goe forward to the wordes: Hee amplifieth this by the example of Christ, and saith, *Howbeit I accounted, once of Christ after the flesh, before I knewe Him well, yet from henceforth I will knowe Him no more after the flesh:* and therefore, why should wee knowe men after the flesh, who are inferiours to Christ, the head of all flesh.

Nowe to speake of this Lord: When He was in this worlde, Hee was clothed with these earthlie prerogatiues as other men: yea, I thinke Hee had these outwarde prerogatiues in His owne person in greatest measure aboue all men: For neuer man descended of a more excellent rase and genealogie than He did. Then looke to his beautie, albeit it bee not set downe in the Scripture, yet I thinke there was neuer man so faire in beautie as He: He was most wise, & most eloquent of all mē, & therefore y Apóstles held Him in admiration for these prerogatiues. But from once by His glorious re-

surrection (as the Apostle saith, *Román. 1. 4.*) Hee
 was declared mightily to be the Sonne of GOD:
 then all these things euansished, and the onelic ad-
 miration remained of that glorie which Hee de-
 clared by His resurrection. All these earthlie pre-
 rogatiues (saith *Paule*) then passed out of their
 eyes, and the graces of CHRIST onlie remained
 to be marueiled at. The lesson is plain. The LORD
 IESVS is the rule of the estimation of all flesh.
 In thine estimation hold thine eye alwayes vpon
 CHRIST, or else thou shalt fall. First cast thine eyes
 vp to Heauen, and then cast downe thine eyes on
 man, who is but a worme on the earth. Look vp
 to a glorious GOD, IESVS the Mediator, and
 then to a worme on this earth, though hee be a
 king, and say, Those thinges that I will not count
 of in IESVS, which He had beeing in *Gabrie* and in
 the earth, I will not count of them in thee that art
 but a worme, I will not doe it. But by the con-
 trarie, that thing which I esteeme of in Him, that
 passing glorie which is in Him, when I looke to
 thee, and see a glaunce thereof in thee, indeede
 for that little resemblance which I see in thee, like
 to my LORD, resembling Him in grace, I will
 esteeme of thee: otherwise, I may well giue thee
 this worldlie reuerence, but if thou wantest this
 resemblance, I will neuer count thee happie, al-
 beit thou hadst all the earthly prerogatiues in the
 world. And certainenlie, they who hold men in
 admiration for their earthly prerogatiues, neuer
 CHRIST

CHRIST, nor His glorie. Thou that wilt see a Tribunall, a Monarch heere, and marnell thereat, thou neuer saw the Tribunall of CHRIST. So the thing that causeth people to esteeme of men for their earthly prerogatiues, is, because they see not the glorie & graces of CHRIST. Would the people haue esteemed so much of Herod, if they had knowne the Majestie of the Great GOD, when they called him a god? *Act. 12. 22.* No, not for all the world: and therefore, seeke a sight of the glorie of GOD, if ye would rightlie esteeme of men, and giue them only their owne place.

Nowe to goe forward: Yee haue heard of the purpose that the Apostle taketh in seruing of his LORD, by the right esteeming of men in this world, among whome hee liueth. In the next verse he commeth to the estate of this world, & sheweth what alteration was made in the world, by the alteration made in the person of IESVS: for when IESVS altered, all creatures altered with Him: when He went from the earth to the Heauen, and left behinde Him all these earthly pleasures, there followed a wonderfull change and alteration in all the creatures.

But to come to the wordes: Hee first speaketh of the estate of man, and secondly of the estate of the rest of the creatures in the earth. As for man, hee saith, *Therefore, if any man be in Christ, let him be a new creature.* Marke this, If anie man bee in CHRIST, hee is a new creature: hee is changed,

he is altered, and wonderfully altered: he is changed from an olde creature to a new creature: from an olde dead creature, to a newe liuing creature: from nature to grace, from death to life, from Hell to Heauē. What shold become of an old rottē stok, but be casten into the fire. So if thou hadst continued an olde rotten creature, thou hadst beene brunt in that fire which is vnquenchable. He setteth downe the meanes how this change is made: First thou must be in Christ: as euer thou sawe an impe ingrafted in a tree, so thou must be planted and ingrafted in Him: Being planted in Him, then commeth that fresh sap out of Him into thee, and transformeth thee, and maketh thee a newe creature. Then learne of this first, looke the force of the alteration of IESVS, when Hee altered from earthlie things to Heauenlie glorie, man especiallie altered with Him. Then looke secondly the dignitie of man, among all creatures hee hath the first place of changing, & Christ was first effectually in man to make him a newe creature. And this preferment hath man aboue all the Heauens and aboue al the creatures. The maner how this commeth to passe is this: Ere thou bee altered, thou must bee raised vp to Him, and joyned with Him, and ingrafted in Him as an impe in a tree: then He and thou, and thou and Hee, being made one: the glorie that is in Iesus spreadeth her selfe ouer thee, & couereth thee. But if thou bee not in Him, thou shalt neuer get any part of His glory. Look
that

that thou be in Him by faith (for faith ingraffeth thee in Him) and being in Him, thou shalt get a part of His glory: and yet thou art but a creature, and not a creator. The difference is in newnesse, thou was made before olde, but now made newe, greene & liuelie, being once ingrafted & planted in Christ thou art flourishing. It is true, all these things are not seene yet, and this flourishing of vs in Christ is not found yet perfectlie: and this conjunction of Him with vs is not so sensible as it shall be: but this shall once be found true, we shall find that wee were the sonnes of God, and newe creatures, when wee were on this earth: and wee shall get the accomplishment of our felicitie in Heauen, when we are reigning in glory with Him. Now, as to the rest of the creatures, hee saith, *Olde things are past by, behold, all things are become newe.* He saith, *Beholde:* Marke the word: hereby stirring yp their hearts to see the alteration and renewing of these creatures, seing it is a thing difficill to be belieued by men. There is no creature, neither Angell nor man, no, the dumbe & senselesse creatures, as the Heauen, earth, fire, water, aile, but they were all benefited by that change made in Christ, and by His glorious resurrection and ascension they receiued some alteration, from the worse to the better. The Angels who were before in glorie, were bettered, and their glorie was augmented by the rising of Christ. The Apostle (*Eph. 1. 10 and 3. 10. and Col. 1. 20.*) sheweth this. But to
speake

Speake of the inferiour creatures, and their estate, of this Heauen, Sunne, Moone, Starres, Earth, Water, &c. that were created for the vse of man, these creatures from the beginning euer, altered with man. When man was created in the beginning in perfection, these creatures were in their perfection, the Heauen in his perfection, the Sunne in his perfection, &c. When man fell, they fell also, the Heauen fell from his perfection, &c. the earth was accused for man (*Rom. 8. 20.*) As man grew olde, that is, as hee grewe in sinne, vnto the time that sinne came to the height (which fell in that same period of time when CHRIST came into the world: then the Apostle saith sinne superabounded, and all was vnder sinne. And surelie I thinke if the LORD had not come at that period of time whē the world superabounded in sinne, and sinne was come to the height, the world had presentlie perished) So, I saye, as men grewe olde by sinne, the Heauens, the Sunne, the Moone, and all the rest of the creatures grew olde. Alas man by sinne defileth the aire, the Heauens, &c. When thou O man, for whome all the rest of the creatures were made, runnest forward in offending thy Creator, thou drawest on all the rest of the creatures after thee. And againe, at the comming of CHRIST the old creatures beganne to be made new creatures, and the creatures that were made to the vse of man, were benefited with that benefite of man, & got a renewing, as man their lord was renewed.

Againe,

Againe, after CHRISTs comming, when man beganne of new to degenerate and grow olde, then the creatures also beganne to grow olde. So man growing in sinne, draweth after him the creatures, and as he decayeth, the earth and all creatures decay also: and therefore *Paul* (*Rom. 8. 19. 22.*) saith, that the senselesse & dumbe creatures grone and make a mone for sin, mourning as a woman traueiling of birth, & faine would be deliuered: so the earth would faine be quite of thee, O sinfull man, that art made of the earth, and treadest on y belly of the earth: she groneth vnder the weight of thee for sin: Fy on thee, that cast not grone for sin: thou shalt either grone here in this life, and get relief, or thou shalt grone after this life for euer without reliefe: This is the groning that the poore creature maketh for the bearing of thee, & the earth would faine serue God in her own kind, but shee is made subject to thy vanitie (*Rom. 8. 20.*) and therefore she groneth: so the senselesse creatures are wearie, and cry, Lord, put an end to this vanitie, and are crying this day this same houre: But man, for whome the earth and all is made subject to this miserie and vanitie, is going playing him on the earth without groning. Well, at last, when the sonnes of GOD shall bee reuealed, and shall bee glorified (*Coloss. Chap. 3. vers. 4.*) then the earth which groned with them when they groned, shall bee glorified with them, and then the Sunne and the Moone shall receiue newnesse, and (as *Peter* saith, *2. epist. 3. 13.*)
The

The sonnes of God shal receiue this same Heauen in substance, but it shal be new, and the earth shal be new, & then the earth shal be no longer capable of a sinfull man. Thou sinner shalt not get leaue to looke to this Heauē, only the sonnes of God that shall be glorified shal get this priuiledge, they shal be kings of this newe earth. Yee see then the estate of the creatures enanitheth according to mans estate, and altereth as man doeth. and in the ende the creatures shall haue the participatiō with man of that glorie which they longed for. This for the opening vp of the Text. Learne here: ye see ſ creatures get renewing as well as man, but (marke the difference) in the second roome: Man is first renewed, then the creatures are renewed: Mā hath his preferment first, next the creatures are renewed, but not after that maner that mā is renewed and preferred: for man is first grafted in Christ, and he is made one with Him. Iesus the Head, & Church, the body, and every faithfull man and womans member of that body, *Eph. 1. 22, 23*. But the creatures, when they are renewed, they are not ingrafted in Christ: The Heauen, when it is renewed is not called to that honor to be ingrafted in Christ, it is no part of the body of Christ: The earth when it is renewed, is no part of the body of Christ. No, no such conjunction is betwixt Christ and those creatures, as is betwixt Him & His Church. Then, seeing these creatures that are renewed with mā, are not honoured with that conjunction which is with

with Christ the Lord, it must follow, that the glory of the creatures is not equall with \bar{y} glory of man. When the Heauens shal be made new & very glorious, yet all shall be nothing to that glory of mā. Thou, O man, shalt shine in body aboue the glorie of the Sun by a thousand stages, *Matth. 13. 43.* The conjunction of Christ not being so made with the creatures, as it is with man, the glory of them cannot be compared with \bar{y} glory of man, but al the glory of the creatures shall be as a participatiō of the glory of man. Thou mā, shalt be glorified with the glory of Iesus Christ himself: the creatures shall bee glorified but with thy glory. All this telleth vs what glory wee should looke for, seeing this Lord that maketh this renouation, is so glorious. It is certain that at the cōming of Christ in the world, and His passing vp to the Heauens, a renewing of all the creatures in the world was made, al things were renewed. This is a ground that we must hold if we believe that Christ came in the world, & hath ascended to glory. Alas! this is not perceiued, and in my selfe I cannot see it as I would, & the moste godly complain, that they cānot see this effectualnesse of Christes glory. The cause is, the deadnesse that abideth in vs. sin cānot be gotten out of this world, till the Lord come again: it dwelleth in vs, and reigneth in the world, & the Deuil, the prince of this world, reigneth by it (for where sinne reigneth, he reigneth) yea, it oppresseth \bar{y} godly heart, that they can scarcely feele in themselves this renouation.

novation: so weighty is sinne: who seeth it? There is a glimmering of this newe creation, but who hath this glimmering? None, but that new soules: an vnregenerate man neuer sawe this regeneration, neither in himselfe nor in others, and hee cannot suffer to heare of a regenerate & sanctified man, hee will laugh, as though there could not bee such a thing as regeneration: because the scorner himselfe is vnrenewed, therefore hee cannot weigh GODS graces in others: So long as thou art vnregenerate, thou canst not but scorn regeneration, yea, and persecute the regenerate man, and so rash thine head against a wall: For the LORD hath made him inviolable, and the Temple of His Spirit, and therefore He shall destroy thee, that art the vnregenerate man; yea, and destroyed shall euerie man bee that dasheth himselfe against the Church of IESVS, that is, the renewed body, that body, as an yro wall, shall bruiſe them. Experience telleth this. Who euer was hee that rashed against the Church, but the Church hath beaten him into powder? Meddle not with Saints of God: although it were but one Saint renewed by the grace of God, hee is sufficient to destroy and bruiſe a whole kingdome that raseth on him. The Lord open mens eyes to see this. For all the world would not I bee one to make opposition to one of the Saints of GOD. The LORD therefore saue men, and learne them to account of this renouation, as they would haue a portion thereof.

thereof, & be glorified at the comming of Christ.

Now to end shortly. The Apostle when he hath spoken of the renewing of all creatures made by IESVS the Mediator (for all floweth out of him) in the next verse hee riseth, and mounteth vp (O howe hee that is carried with the Spirite of Christ will rise, when hee is speaking of IESVS) hee riseth vp to a light inaccessible, he seeth God the Father sitting in his Throne and Majestie, and the worke of this renewing flowing frō him, through Christ the Mediator, & rising vp to the Father of Christ, hee saith, *And all things are of G O D*, &c. Our lesson is, All graces come from Christ the Mediator, our regeneration floweth out of his life, but the fountain of all is the Father of Heauen, the Father of Iesus: and therefore, when thou findest the grace flowing from Iesus, raise vp thy soule, & look thorowe to the glorious Fountaine, sitting in his Majesty & say. All glory be to y Father, I acknowledge all goodnesse to come from thee, O Father, thou hast giuen all graces to me through thy Son Christ. Now when he hath risen vp to the Father, he cometh down again to two degrees, which are the 2. wayes wherby the regeneration is wrought: The first is the reconciliatiō to the Father thregh Christ the Mediator by his death. The second is this Ministerie, base and contemptible in the eyes of men, this dispensation of the mysteries of G O D that hee hath put into the handes of his Ministers, to bee distributed to the people.

Well,

Well, Brethren, a man must come to this regeneration by degrees, as a mā stepping vp a ladder: If thou wouldest be renewed in Christ, thou must climbe and goe vp by degrees: The first is the Ministry of reconciliation: The second is the reconciliation it selfe in Christ: The thirde and last is the fountaine of regeneration, God the Father. Will thou runne vp, and misse one of these steps? No, it is not possib^{le}, for thou shalt neuer get regeneration before God be friended with thee: thou art His enemy, thou must be friended with Him, before thou bee renewed. Well then, thou wilt say, I must bee friended with Him, but I neede not thy ministry, can I not come to Heauen, but by hearing thee preach? I say, thou canst not, I lay this necessity before thee, and I charge thee, & I binde thee to this ministry. Imagine thou another meanes to attaine to this glory, contemne thou this ministry in the silliest person to whome God hath giuen it, I shal make a strawe bar the gates of Heauen in thy teeth: yea, albeit thou bee a Monarch, thou shalt neuer get reconciliation without this Ministry. The Lord wakē our cōsciences, that we may embrace the ordinance of God: we shall neuer be wise in God, except first wee become fooles, that wee may bee wise. Then seeing this necessity is of the Ministry, to make a reconciliation with our God, and this reconciliation must passe, by a proclamation of peace, to the miserable worlde: and passe by the mouth of this condemned Ministry.

The

The Lord waken these our senselesse heartes, that we may reuerence and esteeme of this Ministerie more than we haue done. The Lord grant vs this for Christs sake: To whome, with the Father and the Holy Spirit, bee all Glory and Honour for euermore, A M E N.



THE SIXT SERMON.

I. COR. CHAP. II.

6. *And We speake wisdom among them that are perfect: not the wisdom of this world, nor of the princes of this world, who come to naught.*
7. *But We speake the wisdom of GOD in a myserie, even the hid wisdom which God ordained before the world, unto our glorie.*
8. *Which none of the princes of this world knew, for had they knowne it, they would not haue crucified the Lord of glorie.*
9. *But as it is writtē, The eye hath not seene, the eare hath not heard, neither hath entred into the hart of mā, the things that God hath prepared for them that loue him.*



IN the Text immediateli preceeding (well-beloued in the LORD IESVS) the Apostle hath bene renouncing the wisdom of man, in vttering of the Gospel of IESVS CHRIST,

CHRIST, thinking it not worthy that any mans faith should be builded on it: For that faith that is builded on it, cannot stand, because \bar{y} wisdom of man is a false foundation, and the thing that is builded on a false foundation cannot stand.

Now to come to this Text which we haue read presentlie. It might haue bene said to the Apostle, Who counteth of thy wisdom? thou esteemest not of mans wisdom nor eloquence, but who counteth of thee, or of thy wisdom either? Hee answereth in the 6. verse, *Wee speake wisdom among them that are perfect, &c.* That is, Who soeuer are perfect in \bar{y} Church of God, or whosoever are come to a degree of perfection, or preasse to perfection, aspiring aboue nature, aboue humane things, to see things Heauenly and spiritual, these men account of my wisdom, in the sight of these I am wise, and in their audience I speake wisdom, howbeit earthly men thinke all that I speake but follie. This is the meaning & th'effect of the Apostles answer shortly. As to this word of perfectiō, I will not insist in it. A full perfection is not heere meant, but a struing to perfection. No man nor woman in this life is perfect, but the perfectest of vs all that liueth in this worlde, onelie are struing to perfection, thorowe infinite infirmities. Therefore, this worde of perfection is not to be vnderstood of that consummate perfection which wee shall haue in that other life, but as it is opposed vnto them that haue no perfection, no spirituall
nor

nor Heauenly sight or knowledge of things Hea-
 uenly & spirituall. Then, there is the lesson in one
 word: Yee know the sentence spoken commonly,
Wisdomē is justified of her owne children (Mat. 11. 19)
 Let the world account of it as they will, wildome
 shall euer be wisdom to them that haue any wis-
 dome: foolēs will neuer count that Heauenlie wis-
 dome to be wisdom, nor the wise of this world
 will neuer esteeme of it. Much consisteth in the dis-
 position of the hearts of the hearers: that which is
 wisdom to one, is mee're follie to another, and all
 because the disposition is diuers and contrary. Set
 together a man that is Heauēly minded & a man
 that is only earthly minded. speak the wisdom of
 God to them both, and wisdom to the Heauenly
 minded man shall be wisdom, to the earthly min-
 ded man it shall bee foolishnesse: *The speech of the*
Crosse, saith the Apostle in the 1. chap. of this epi-
 vers. 18. *to them that perish is foolishnesse, but to them*
that are saued, it is the Wisdom and power of GOD.
 Art thou one that art ordained to bee saued? The
 Gospell of Iesus Christ shall be wisdom and on-
 ly wisdom vnto thee. And therefore, seeing there
 standeth so much in the disposition of the hearer,
 before thou comest to heare, look to thy dispo-
 sition, leaue thine earthly minde behind thee lest
 thou receiue thine own damnatiō: & bring an hea-
 uenly mind with thee, that y wisdom of God may
 be y power of saluatiō to thee: there hath bene lōg
 hearing & teaching among vs in this Towne, but

the issue of things testifie, that there hath bene an euill disposition in the heartes of the multitude, the present trouble of this Towne telleth what hath bene the disposition of manie; for what euer bee the worke of men herein, yet no question the Lord hath His worke in it, to spoyle thee for thine ingratitude, and euill disposition of thine heart, of the libertie of His glorious Gospell: and if this Gospell goe away, then shame and confusion shall light, not onelie vpon this Towne but also on the whole Land, and euerie estate thereof.

Then to goe forward. The Apostle falleth out in an high description & commendation of this wisdom which hee preached, which is the wisdom of God. Marke it: he saith, *Not the Wisdom of this worlde, nor of the Princes of this worlde, who come to naught.* In this description there is nothing that may commend anie science or wisdom of this world, which is not brought in heere to the commendation of this Heauenlie wisdom. Sciences and wisdom vse to be commended from the Authors, from them that inuented them: they vse to be commended from their secrecie and hidnesse, in that they are hidden vp in a mysterie from the eyes of men: they vse to be commended from the ende and vse for the which they were ordained: they vse to be commended from their sublimitie & subtiltie: when they passe the capacitie of men, men holde them in admiration, and wonder at them: they vse to be commended from their sub-
ject

ject which they entreat of, if it be a worthie subject, it is a worthie science. These things recommend vnto vs Sciences inuented by the braine of man. All these things are in an higher degree in the wisdom of God, than euer they were in anie worldlie science.

Now marke euerie word: The Apostle beginneth his commendation at the Author: and first he letteth you see who is not the Author: then he letteth you see in verie deede who is the Author of this wisdom. (All this is spoken of the Gospel, which we preach to you, and therefore note euerie circumstance, marke the excellencie of this Gospel, which the Apostle to the *Philippians*, chap. 3. vers. 8. calleth the eminencie of the knowledge of Iesus Christ, which mounteth aboue all knowledge in this world) Then whom saith hee not to bee the Author of it? This world neuer found it out, neuer inuented it, it came neuer from \S heads of worldlie men. Indeepe it is true this worlde is wise in her owne kind; *Luke* 16. 8. and this world, and all the men thereof, from the beginning of it vnto this houre, hath bene occupied in counsels, in laying of plottes, in setting downe purposes, and taking consultation, they haue bene verie busie: But amongst all the things that euer man aduised vpon, there was neuer found so much as one thought in the head of a man, of the remedie against sinne and death: but sitting from the beginning in their counsels, they fate like as manie

damned creatures, without anie thought howe they should be relieued of that damnation: & this is that Heauenly wisdomē spokē of here, that telleth vs of the remedie against sinne, death, & damnation, wherein we lye. Yea, Brethren, let be they had not anie thought of this matter, they did nothing in al their wise consultations, for the most part, but inuolued themselves more and more in their guiltinesse, & augmented their damnation, wherein all men were fallen by *Adam*. Then it was not the world that found it out. O! but there are some Princes in the world that passe others in wisdomē: there are wise & high spirited men that will put order to others, and with their wit will compasse Heauen and earth, that will search out the deepnesse of nature, and bee occupied in high things: it may bee that these men haue found out this wisdomē. The Apostle meeteth this: *No*, saith hee, *none of the princes of this world, whether Iewes or Gentiles, found out this wisdomē.* All the great Monarches, all the Philosophers, with their wisdomē, and philosophie, neuer thought once on such a thing: it is true indeed, there is some in this world that haue euer bene occupied in hie things aboue the reach of the common sort of people, sitting on high places, searching into the deepnes of nature: but among all their occupations, high conceits and deuises, there was neuer so much as a thought or suspicion or a dreame of that onlie remedie against sin and death, of that onlie way and meanes

meanes of saluation, and deliuerie of a lost sinner. A wonderfull thing! condemned men sitting in such occupations, without any thought of their damnation. Emperours condemned men! and yet neuer such a thing as a thought howe they should be relieued of their condemnation! It is true, the Philosophers among the nations aspired to a wisdom and knowledge of God to know Him, and some of them laboured to set downe a science of Him. *Plato* traueiled much on this purpose, and therefore he was called Diuine: but all their knowledge was of GOD the Creator, as Hee created this world, and by His prouidence gouerneth it. But will ye speake of GOD the Redeemer in His Sonne Iesus Christ, they had neuer such a thing as a thought of Him: and yet for all the businesse that they had about the Creation, and GOD the Creator, what were they? fooles, and euanished in their owne cogitations, & as ye may reade, *Rom. 1. 21. 23.* in stead of the true God they set vp an idole to bee worshipped. Then seeing they found it not out, and seeing it is so necessary for al men, euē for Princes (for they shal neuer see life except they get a part of this wisdom) they are bounde to keepe that wisdom, in sinceritie, and not to preiudge her libertie one whit: but to maintaine her and keep her from all her enemies, that would peruert her. Thou foundest her not out, keep her therefore in her liberty. The Lord grāt that men may be occupied this way in their counsels, not in impairing;

but in preserving the libertie of this wisdom, that onelie must save them: Thy kingdome, thy life, thine honour and all these earthlie riches will away, onelie this wisdom will abide.

Then this wisdom is not founde out by this world, or by the Princes thereof. Yet before wee come to the Author whereof it is come, ye have a reason wherefore she cannot bee of the Princes of the worlde, *who come to naught*, they are abolished, they evanish, shee is eterna l, and will never have ende. A perishing head, will never invent a science that will last for ever, albeit his head were never so quicke & so curious: but as the head perisheth and goeth to graue, so shall the wisdom thereof die in her owne time. And therefore there was never anie Arte nor Science invented by the braine of man, which shall not die & perish, because they are all come of perishing heads: howbeit the head die, and the wisdom remaine for a space, yet that science and wisdom shall also die in her owne time. *Aristotle* is dead, his wisdom abideth yet, but it shall die. *Plato* is dead, his wisdom abideth yet, but it shall also die. But the immortall GOD, when He findeth out a wisdom, it shall bee immortall also. In the first Epistle of *Peter* (Chap. 1. vers. 23.) there are two things joyned together. The immortall seede of the word, and a living and immortall God, who abideth for ever. The seede of the worde is immortall: and wherefore is it immortall? Because it cometh from a God that abideth

abideth for euer. If it be once sown in thine heart it shall neuer die out of thine heart: No, this word shall goe to Heauen with thee, and there it shall spring out in a wonderfull glorie, and shall abide in him who found it out, and in thee in whome it is sowne for euer. Then if the world be not the author of it, who hath found it out? *We speake* (saith the Apostle) *not our owne wisdom, but the wisdom of God.* Paul inuented it not, neuer a man that preached this Gospell was the author of it, the Lord who is onelie wise, found it out.

Then marke, Brethren: If God of His infinite mercie (after thou madest that soule fall in *Adam*, and fell from grace & innocencie) had not found out to thee, the onelie meanes of thy deliuerance from death and sin, thou hadst neuer risen againe: for thou hadst neuer so much as once a thought of the way of thy redemption. *Adam*, when hee had fallen, and hid himselfe in an hole, had not so much as one cogitation of his deliuerance: That God that created thee without thee, redeemed thee also without thee: when He made thee of nothing in the beginning, Hee called not thee to the counsell, because thou was not: no more was thou on the counsell of thy redemption, when He took purpose to redeeme thee: No, there was neuer an Angell on the counsell of thy redemption. And this is that that is spoken, *Rom. 11. 34, Who hath knowne the minde of the Lord? or who hath giuen Him counsell?* No, all is of Him, & all is from Him only:

He is

He is the onlie finder out, as well of thy redemption, as of thy creation, that the onlie glorie may bee giuen vnto Him. I might speake something here against the enemies of the trueth, but I will not insist. If thou takest any part of that worke to thy selfe, thou bereauest God of a part of His glorie. Therefore seeing thou hast neither arte nor part in it, let Him haue the onelie glorie for euer and euer.

Nowe followeth the seconde part of the commendation of the Gospell, *In a mysterie*. It is in a mysterie, it was hid vp. Sciences vse to bee commended because of their secrecie: for men wil say, O! it is a mysticall and secreete thing, therefore it is a commendable and precious thing. But if euer anie science or wisdom in the worlde, merited commendation, thorowe the secrecie of it, especiallie this wisdom of GOD, for there was neuer so secreete a wisdom, so manie ages, from *Adam* till CHRIST came, all closed vp in a mysterie, & hidden from the world, and if there was anie blinke of it, it was verie obscure.

Brethren, there are sundrie wisdomes of God: There is a wisdom of the creation and gouernament of the worlde, and there is a wisdom of God of the redemption of the worlde once created, and making defection from that blessed estate of creation. As for the wisdom of creation, as soone as euer the worlde was created, this wisdom brake foorth, and was reuealed, and made knowne

knowne to men, and it shineth yet in the creatures: looke to them, thou shalt see the image of that wisdom shining in them: and more than this, man receiued this wisdom of creation written in his heart. So this wisdom was not kept close, but made patent to the eyes of men & Angels. to looke vpon it.

But as for the wisdom of God of the redemption of the worlde, in the creation Hee neither vttered it in word nor writing, He wrote not one letter of it in the heart of man in the creation. But after the fall of *Adam* He gaue an inkling of it, but very obscure. Nowe, wherefore was this that the Lord hid vp this wisdom? Thereby no doubt He would testify to the world, that this wisdom contained a precious thing, a jewell: there was inclosed in it the whole treasure of Heauen. The treasure of Heauen is Christ Iesus, who is inclosed in this myserie. and therefore, the Lord would not reueale it, till Iesus Christ came into the world. Is it reuealed now? It hath beene reuealed euer since CHRIST came into the worlde, and this daye in SCOTLAND that treasure is laid open, if we had eyes to see it. *Abraham*, nor *Dauid*, nor all the godlie Kings and Fathers were neuer in so blessed an estate as thou art. But if thou repent not, and receaue not this wisdom, the greater is thy damnation: For euer the greater the benefite bee, the greater is the condemnation, if it bee not receaued: And many at that daye shall saye, Would to

G O D

G O D we had neuer heard of this Gospell! Well, keepe it as yee will, there is no glorie but it, and take it awaye, farewell the glorie and well-fare of the Land: yea, I say more, There is no glorie in this world but it.

Nowe, the Apostle standeth not heere, but passeth forward in the praise of this wisdom: He hath praised it from the Author, who is God onlie: from the secrecie, that it is a mysterie hidden vp so long: he commeth now to the time when it was found out, *which God had determined before the world.* Sciences vse to bee commended from their antiquitie: men say, O, it is an olde Science, it was found out by the *Egyptians*, therefore, a commendable Science. But there was neuer wisdom that might bee compared in antiquitie to this wisdom. Wilt thou aske howe olde is this wisdom? I aske another question, How olde is God Himselfe? This Gospell is euen as olde as **G O D** Himselfe: the Gospell is from all Eternitie, as the glorious **G O D** is without beginning from all Eternitie. Then this Gospell that is preached this day, is no noueltie.

This is that wisdom and doctrine that **G O D** predestinated from all Eternitie, howbeit the enemies in contempt call it a new doctrine. Thou art a lyar, although thou bee the Pope, I speake it to the glorie of God, this Gospell that is preached in **S C O T L A N D**, was from all Eternitie.

The wordes import more. It is not onelie from
all

all Eternitie, but it is grounded vpon an Eternall counsell. The glorious Trinitie set downe in a glorious counsell this doctrine of saluation. And therefore, seeing this doctrine is set on so solide a foundation, who will shake it? Shake it let see off her foundation, and thrust at it, It will shake thee, and driue thee into Hell. I tell thee, it hath saued manie men from the beginning, but it is also true, it hath slaine manie one: beware that it slaye thee not: for it is the strongest thing that euer was. Thou mayest well banish this Gospell, and put it out of SCOTLAND, but thou shalt neuer put it out of the world, so long as there is a soule to be builded by it: But when she is out of SCOTLAND and ENGLAND both, shee can goe, and it were, to all these newe found Landes, and abide there.

Yet marke how he riseth in his tearmes (I neuer heard anie Philosopher in all his Declamations rise so high in his praises of anie Science, as the Apostle doeth in praising of this wisdom, and it is not the eloquence of man, but the eloquence of the Spirite of God, that raiseth him. And yet hee hath not tolde all her glory. No, we shall neuer see it all, till wee see the Lord Iesus, who is the subject of this Gospell.) Sciences haue their commendation from their ende: it is a good science that hath a good ende, and inuented for the weale of man, for his profite, and pleasure, and glorie: But this science in this mounteth aboue all the sciences in the

the worlde: for all the Sciences in the worlde will not make thee mount vp. nor raise thee one foot-bredth from the earth, although thou bee a Monarch: they may well get thee a piece of honour here, but it shall all be earthly honour. O! but the Science whereof our God is the Author, this wisdom of our redemption maketh thee to mount, draweth thee vp, in a word, glorifieth thee. All that euer learne in her schoole shall bee glorified, wilt thou learne this wisdom, she shall glorifie thee in the Heauens. For why? *she is the power of God to salvation, Roman, 1. 16.* and as hee speakech, *2. Cor. 3. 18.* wilt thou looke in her but as in a mirrour, to the glorie of GOD in her, shee shall transforme thee from glory to glory in that same Image. What more? A'l the wisdom in the world without this wisdom, is like as much poyson, to swell vp thine heart in pride against GOD and man.

Shall I come to the particulars? Art thou a Lawier? and hast the knowledge of the Common Lawes? If thy science of the Lawe bee not seasoned with this wisdom, it is meere poyson to thee. Art thou a Mediciner, perfect in that Science, and hast read all *Hippocrates* and *Galene*, and all the rest of them, and hast not this wisdom, thou art poysoned for all thy Medicine. Is thine head full of policie, and hast thou manie plottes and conceites in it, and hast thou not this wisdom? thou hast an emptie and poysoned head. Art thou a Philosopher, and canst count all the
Starres,

Starres, and canst search out all the mineralles, and canst goe downe to the Center of the Earth, yea, and it were downe to Hell, and hast not this wisdom, thou art poysoned. What neede I to speake further? If thou haue no apprehension of this wisdom, that onely sanctifieth thee, and all thy Sciences, and maketh them profitable vnto thee, thou art a miserable bodie, and woe to thee for euer. Would to God the worlde saw this, but alas, this humane wisdom and the glory of this worlde pulleth CHRIST out of their eyes, and obscureth this Heauenly glory. But woe is thee! that euer thou saw this light, if thou gettest not a part of that Heauenly glory.

Yet hee stayeth not heere, but looke howe hee climbeth vp, & exalteth this Heauenly wisdom. Sciences vse to bee commended for their subtilty and sublimity. O, saith the Philosopher, it is an high and subtile Science, therefore it is praise worthy. Mathematikes are subtile, and are full of subtile demonstrations, therefore they are worthy Sciences. But, Brethren, there was neuer Science comparable in sublimity to this Wisdom of GOD, who is onely wise. As farre as the head of GOD passeth thy braine, as far doth this wisdom that is come of GODS head, passe all the wisdom that thou canst inuent, and it were a thousand yeeres: and therefore th'Apostle saith, *This wisdom none of the Princes of this world haue knowne*. No, not after shee was reuealed and came into the world, when

when they saw her, they knew not what shee meant. The Philosophers, who scanned in curiousnes, when this wisdome came to them, they knew no more in it than children and infants. Looke how little a childe can conceiue of anie humane sciences, as little also could they conceiue of this wisdome. Reade in the *Acts*, chap. 17. vers. 18. when *Paul* came to *Athens*, and preached it vnto them, they said, *What a sower of words is this?* they thought hee had nothing but words. This is a marueilous secrecie: they could not find her out when she was found out to their hands, they knew not what she meant. There is not a science found out by man, but I shall get a naturall man that will comprehend it, and oft times he will goe beyond the author himselfe: But to this day there was neuer a naturall man that could comprehend the wisdome of this Gospell. For why? she is spirituall, supernaturall, and aboue nature, and therefore the naturall wit could neuer bee able to comprehend her. I saye more to you, the more a man hath of naturall wit and judgement, the prouder hee is in his wit, and stroke his owne head, and thinke he hath a wise braine, the more hee counteth of his owne wisdome, the more shall this wisdome of the Gospell bee foolishnesse vnto him: and euer the wisest of the world accounteth the Gospell the greatest foolishnesse. I had rather take in hand to teach an idiot the Gospell, and cause him to conceiue it, if God would giue mee grace, than to rake an high head.

headed worldling that is puffed vp with the pride of nature, to driue into him one word of it. Sillic ones, who haue no conceite of their naturall wisdom, will swallow it vp but a proude headed bodie cannot be capable of it. Therefore, the Apostle in this same first Epi. to the *Cor.* 3. 18. saith verie well, *Wilt thou be wise? be a foole, that thou mayest bee wise.* Renounce that reason of thine, and take it captiue, and make it a slaue, otherwise thou shalt neuer see GOD to thy consolation: for thy naturall reason is an enemy to God, and His wisdom, *Roman* 8. 7. Hee giueth a reason in the end of the verse, th it testifieth, that the Princes of this world knew not this wisdom, yea, not when it was laid open to them. Hee saith, *For had they knowne it,* (namely that great Prince *Herode*, and *Pilate* that *Romane* President) *they would not haue crucified the Lrd of glorie.* They had not done such indignitie to Him as to naile Him to an ignominious crosse. How agree these two together, The Lord of glorie, and an ignominious crosse? Howe stand these two, The King of glorie, and such a shamefull death? Because they knew not His glorie, they exposed Him to such an ignominious death. Thou that canst not see the glorie of God in the Gospell, thou wilt commit the most ignominious, the most villanous thing in the world. No, if Christ were heere, thou wouldest crucifie Him againe. And therefore, finde not fault with *Herode* nor *Pilate*, or any of them that crucified Him, and think

not that thou hadst beene free of it if thou hadst bene there. No, I tell thee, Thou that seest not the glorie of the Gospell of IESVS CHRIST, if such a deede were to be done, thou wouldest haue a share in it. It will not be speaking that will serue the turne. Let men speake of this Gospell, and all this wisdome, what they will, their deedes will euer bewraye them. I will not giue one pennie for thy mouth, for thy tongue, for thy speaking, yea, for thy preaching, if thou haue not deedes also in thy calling.

Art thou a King? Art thou a Counsellor? Art thou a Minister? If I see not good deedes in thine owne calling, all thy wordes are but winde. When thou hast stood vp, and tolde that thou knowest CHRIST, and vnderstandest His worde and Gospe'l, and then in thy life wilt bee an enemy to CHRIST, and wilt dishonour Him, and His Gospell in thy calling, thy doinges bewraye and vtter what stuffe is within thee. The god of this worlde, and thy malicious heart, haue put out thine eyes, thou hast a blinde minde, wherefrom thy deedes proceede. Wilt thou crucifie IESVS CHRIST, and expone Him to ignominie anie way, and persecute and trouble Him in His members, and then wilt stand vp and say, thou knowest CHRIST, thy doinges testifie to y^e world, that thou art a lyar. The LORD open mens eyes to knowe what it is to deale with CHRIST, or His mēbers. As euer thou wouldest testifie to the worlde, that
thou

thou knowest CHRIST, honour Him and His Ministers both, and honour His members: for whatsoever is done to one of them in the earth, good or euill, Hee counteth it all done vnto Himselfe. *Saul, Saul, why persecutest thou Me?* saith He to *Paul*, *Act. 9. 4.*

He standeth not here, but goeth forward in her commendation: mark the words, & I beseech you to weigh them, that seeing the eminency of this Gospel, ye may learn to stoupe & giue obedience to it. Sciences are commended from their subiectes whereof they entreat: if they haue a glorious subiect, they are accounted high, & accurate sciences: but their was neuer science that had such a fair & glorious subiect, as this Gospel which we preach. What is the subiect of it? I cannot tell it in better words than are here set downe: *The things which the eye hath not scene, neither the eare hath heard, neither entered into mans heart.* All sciences of this world, and wisdom found out by man, are of things either visible, that are seen with y^e eye, or of things audible, heard with the eare, or of things intelligible, vnderstood with the mind. If I cannot see thine inuention, if I cannot heare it, at the least I will get some apprehension of it in my minde, I haue that aduantage. But as for the subiect of this wisdom, thy naturall eye neuer saw it, thy naturall eare neuer heard it, and it neuer entered into thy naturall hear: and therefore whosoever wil see these things, he must seek an eye that is more than natural, that
 1 2 is super-

is supernaturall, that is spirituall: seeke an eare that is supernaturall and spirituall. Goe to the heart, content not thy selfe with a naturall heart: seeke an heart that is spirituall and supernaturall: For gaze with thine eye as thou wilt, laye to thine eare as thou wilt, if thou shouldest heare an hundreth Preachings, if thou haue but a naturall eare, and a naturall eye, thou shalt neither see nor heare: but in hearing thou shalt not heare, and in vnderstanding thou shalt not vnderstand, as the Prophet *Esaias* in the sixt Chapter and ninth verse saith. Therefore, seeke at G O D an Heauenlie eare, and an Heauenlie eye, and saye, LORD, giue mee an Heauenlie eare, and an Heauenlie eye, that I may conceaue these things and apprehende them.

Nowe, in the ende of the verse hee bringeth them downe for as high as they were, and telleth what they are, *Which G O D (saith hee) hath prepared for them that loue Him.* They are predestinated from all Eternitie, and they are prepared in time, for so manie onelie as loue the L O R D. Therefore, loue I E S V S, and thou shalt get a part of them. The lesson is this. Wonderfull are the things that G O D hath prepared for them that loue the L O R D I E S V S. But how shall I knowe that such high and sublime things are prepared for mee? Art thou marked with this token? and carriest thou it about with thee? Louest thou the L O R D? howbeit not so well as thou

thou wouldest. (Accursed bee hee that loueth not the LORD: *let him bee an Anathema Maranatha*, as the Apostle saith in the sixteenth Chapter and the two and twentie verse of the first Epistle to the *Corinthians*.) Louest thou Him, assure thy selfe, howbeit thou canst not get such a loue to Him, or such a sight of these thinges, as thou wouldest haue, they are prepared for thee. One-
lie, thou art to take heede to see if that loue of GOD bee in thine heart. Goe not to search what is in Heauen, and thinke not to get a full sight of that glorie in this life, that is laide vp for thee: But rest on Him, yea, though it were halfe blindlinges. Well is the soule that can loue the LORD IESVS.

I will ende heere, and will recommede to euerie soule that Loue of IESVS, as euer they woulde see the thinges that the eye neuer sawe, nor the eare neuer hearde, nor hath euer entered into the heart of man, to their euerlasting comfort and consolation, at the comming of the

LORD IESVS: To whome, with the

FATHER and the Holy GHOST,

bee all Honour, Prayse, and Glo-

rie, for euer and euer, world

without ende, So

bee it.

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THE SEVENTH SERMON.

I. COR. CHAP. II.

10. *But G O D hath revealed them unto vs by His Spirit: for the Spirit searcheth all things, yea, the deepe things of G O D.*
11. *For what man knoweth the things of man, except the spirit of a man, which is in him? Euen so the things of G O D knoweth no man, but the Spirit of G O D.*
12. *Nowe wee haue receaued not the spirit of the world, but the Spirit which is of G O D, that wee may know the things that are giuen to vs of G O D.*



HE last day, Brethren, we heard a cleare description & commendation of that wisdom which Paul spake and preached, which is none other, in effect, but this same blessed EVANGELL that is preached to you. We shewed you that there was nothing that might commend a science or wisdom in this world, but it concurred with him to the commendation, praise, and glorie of this wisdom that is here described. The author of it is not the world, nor the Princes of the world.

world, but God the maker of the worlde: The secrecie of it, was hidden vp in a mysterie so manie ages, from the creation to the comming of Christ, and manifestation of Him in the nature of man: The antiquitie of it, it was predestinated from all Eternitie: The end of it, our glorie: The sublimitie and highnesse of it, when it was reuealed at the cumming of CHRIST, none of the Princes of this world could vnderstand it, for if they had known it, they had not crucified the LORD of glorie. The subject of it, the thinges which the eye neuer sawe, the eare neuer hearde, which neuer entered into the heart of man, and yet for all this, prepared for them that loue the LORD.

Nowe to come to the Text which wee haue in hand. It might haue bene asked of the Apostle, If such thinges as were neuer scene, neuer heard of, nor neuer entred into the heart of man, were contained in that wisdom which he taught, what profite haue we by that wisdom? what profite haue wee of the thinges whereof wee are not capable? The Apostle meeteth this in the first verse which we haue read, *But (saith hee) God hath reuealed them vnto vs by His Spirit*: It is true indeed, they passe the sight of our eyes, they surmount aboue our hearing, they passe the capacitie of our mind, yet that LORD hath dimitted Himselfe vnto vs, & by His Spirit He hath reuealed those things to vs the sillie ones of $\text{\textit{\text{y}}}$ world, not to the princes of $\text{\textit{\text{y}}}$ world, but to the sillie simple ones. Hee hath reuealed them

not by our spirit, but by His owne spirit. There is the summe of the answer shortlie: He giueth the reason in the next part of the verse, and letteth vs see, that the Spirit of Iesus is able to reueale all these high and hidden things to vs, setting out the nature of the Holie Spirit: *For (saith hee) the Spirit searcheth all things, yea, the deepe things of God.* The Spirit is a searcher, and hee is a searcher of all things created in Heauen and earth. Nothing can escape him, but hee will search into the secretest things in the world, and into the secretest parts of thine heart. What more? Hee is a searcher of the God of glorie Himselfe, and will pierce into the infinite deepnesse that is in God. Hee being such a Spirit as this, is he not able to reueale the things whereof wee are not capable? There is the meaning of the whole verse shortlie.

Then we see these things contained in the Heauenlie wisdome, as the riches of God in IESVS CHRIST, our remission of sinne, our justification, our regeneration, our saluation, and life euerlasting, euen common things which yee heare of daylie, together with Iesus Christ the Mediator, in whome and thorowe whome all things are wrought, are the things which the eare hath not hearde, nor the eye hath not seene, neither haue they entered into the heart of man. Yet wee see that these things passe not so the capacitie of man, nor they are not so altogether hidden from man, but they are reuealed. And they are reuealed
to whom?

to whom? To them for whom they are prepared. They are reuealed: when? euen in this life: there is none for whom they are prepared from all Eternitie, but in this life, before the soule goe out of the bodie, they shall receiue some reuelation and vnderstanding of these same things: and thou that gettest no reuelation of them in this life, and gettest not a sight of them ere the soule goe out of the bodie, I will say to thee, They were neuer prepared for thee: Remission of sinnes was neuer prepared for thee, Iustification before the Tribunal of GOD, Regeneration, Life euerlasting was neuer prepared for thee. There is not a better token of life after this life, than a blinke of life in this life, if it were but a glimmering (for the best of vs hath but a glimmering) a blinke of I E S V S Christ, and of the graces that are in Him in this life, is the surest token that thou canst haue of the life to come. And by the contrarie, There is not a worse token of darkenesse after this life, than to haue thine eyes so closed, that thou hast no blinke heere of that life to come. And when thou diest, hauing no sight of the life to come, thou shalt die a miserable catiue, & a faggot for the fire of Hell.

Let vs goe forward to the rest. *God hath reuealed them by His Spirit.* Now yee see heere a reuelation by the Spirit: Marke it: I shall tarie somewhat vpon these wordes. Yee heard before of a reuelation by the word which is this wisdom. Now yee heare of a reuelation by the Spirite: It is not enough to receiue

receaue a reuelation by the word, though it were neuer so faire, and so soundly preached, it will neuer doe thee good, it is nothing but as if thou wouldest holde a light before a blinde man, & say to him, Man, seest thou not this light? Wilt thou bid a blinde man judge of colours? thou scornest him. Euen so, all the speaking of the Scriptures vnto men, is but scorning of them, except they get this reuelation of the Holie Spirit. What is this reuelation of the Spirit? I shall tell you what it is. With that preaching of the worde, which is the first reuelation, the Spirit of I E S V S commeth downe, and seateth Himselfe in thine eye, & openeth thine eye to see the thinges which are spoken, commeth to thine eare, & openeth thine eare to heare the things which are spoken, entreteth into thine heart, and maketh thee to conceaue the thinges which thou seest and hearest, and maketh thee capable of them, of the which thou art no more capable by nature, than the verie stone in the pillar: speak to thee, & to the stone, all is alike, till this alteration be made in thy soule.

Then, Brethren, There are two reuelations, The first by y word, when it is preached: The second by the Spirit, when that Holy Spirit concurrereth with the word. I will tell you the differēce of them, The first will bee common to all: the word is preached alike to all. O! but the other reuelation is not so cōmon, but is only made to some secret ones of y Lord. That blessed Spirit will not light vpon euery man.

man and woman, but onlie vpon some secret persons, vpon whom the Lord hath pitie. Wee reade in the 16. Chapter of the *Actes* of the Apostles, that there is a meeting of manie: many are gathered together, *Paule* the Apostle the Preacher, hee reuealeth the graces of the worde to all alike: amōg all the rest we reade of one speaciall person called *Lydia* (there was neuer a word spokē of the rest) it is said of her namely, that the Lord opened the heart of *Lydia*, to receiue that which *Paul* preached: the Spirit of I E S V S opened her heart, not *Paul*: the Spirit of I E S V S only is the reuealer: be neuer content with hearing onelie: -he on thee, if thou thinke thou hast done enough, when thou hast sitten an houre or two, hearing, if thou finde not the sweet operation of the Spirit to opē thine heart with such a sweetnesse as is vnspeakeable. And therefore fixe not your eyes so much on men, as vpon the Lord, who sendeth the Spirit, and crie euer Lord, giue me y Spirit, or els all is but wind: blessed is that body that getteth the Spirit, for the word will neuer doe good without the Spirit.

Yet I goe forward, and I marke the reason: *The Spirit searcheth all things, yea, the deepnesse of G O D.* These are the wordes. There is a great deepnesse in these wordes, if wee could attaine to it. The first thing that I take vp heere, is this, Great is that deepnesse and that profundity that is in our God. *Paul*, in the 3. chap. to the *Ephes.* and the 18. verse, considering that deepenesse falleth out in these words,

words, *That yee, beeing rooted and grounded in loue, may be able to comprehend with all Saints, what is the breadth, and length (meaning of God, for He is both broad and long) and the depth (Hee is deepe) and the height (He is high also) Infinite in length, infinite in breadth, infinite in height, infinite in deepnesse, what would yee haue? He Himselfe is (as it were) a bottomlesse Deepe. There is neuer a propertie in Him, as we call them, but all is an infinite deepnesse, the wisdome of GOD, an infinite and endlesse deepnesse: His power, an endlesse deepnesse. And therefore the Apostle (Rom. 11. 34.) saileth out in an admiration of the deepenesse both of the wisdome, and of the knowledge of GOD.*

Well then, Brethren, it is no wonder, albeit it was saide in the verse going before, that *the things that are prepared for them that loue Him, the eye hath neuer seene, the eare hath neuer hearde, neither haue they entered into the heart of man*: Why? Because all these things are hidden vp in a bottomlesse deepnesse, that is, in GOD. What wonder then, that thou canst not see them? that the eye of a worme, creeping vpon the earth, cannot see them? that the eare of a worme cannot heare them? and that the heart of a worme cannot be capable of them? It is true indeed, y^e Gospel speaketh of them al vnto vs, yet the worde is not sufficient to shew them, they are not so in the word, but they abide still in that deepnes: the mercie is not so revealed in y^e word, & brought down frō Heauen, but yet it remaineth still in

still in that deepnes: remission of sins is not so reuealed in the word, but yet it abideth still in that deepnesse. And therefore, the worde, when it speaketh of these things, whither sendeth it thee vnto? When it speaketh of the mercie of GOD in Iesus Christ, of the iustice of God, of Life euerlasting, whither doeth it direct thee? Euermore to this deepnesse. Goe thy wayes (saith the word) to the deepnesse of GOD, and see all these things plainlie. Therefore, the same Apostle saith, (*Coloss. 3. 1. 3.*) *Seeke the things which are aboue, where thy life is hidden with Christ in God.* Where is thy life then? I am speaking of it now: but where is it? It is hidden vp in that deepnesse of God. The word should not holde downe thine eye, but lift it vp to seeke all those mercies that are aboue with God. Ye may see then, these things that concerne our saluation in Iesus Christ, our remission of sinnes, our justification, our saluation (these are euen the things, to speake them plainlie, whereof the Apostle meaneth) they are incomprehensible to the wit of man, to the eye of man, to the judgement of man, to the nature of man. Hee will stand vp, and talke of his nature, of his engine, an high spirited man his wit will compasse all the worlde. O! but thy wit reached neuer vp heere to search this deepnesse. Therefore, by nature there is none assurance of remission of sinnes, of saluation, of life, if thou haue no more but nature, (scorne as thou wilt) althogh thou be a Monarch, thou shalt neuer
get as

get assurance of life, but die like a desperate dogge. Art thou able to pierce in to the deepnesse of the sea, that hath a bottom? or to the deepnes of the earth that is finite? No, thou wilt neuer see one foot into it, albeit thou be neuer so clear of sight: & then, O foole, wilt thou strue to reach vp to a bottomles deepnesse that is in God, with thy wit and thy conception, when thou canst not attaine to a finite thing?

Now, Brethren, I haue spoken of God, & of His deepnes: next we haue to speak of the Spirit, of the searching of the Spirit: I shall only touch it shortly as farre as the Text will furnish, and not digresse in amplifying of these common heads. I marke then of this Text: As there is an infinite deepnesse in God, so there is a searcher of it, it wanteth not a searcher. The onlie searcher of this deepnes, is the Spirite of God: euerie spirite is a searcher: it is the nature of a spirite euer to pierce in, and to search: for it is a subtile thing, and will pierce in very subtilely to the secrets of things. The spirit of an Angell is a searcher, and a subtile thing: the spirit of the Deuill is subtile, and will pierce in subtilely, he will pierce in to thine heart, and insinuate himselfe therein: likewise, the spirit of a man is a subtile spirit, and a searcher also: he will search out the things that are in heauen. and in the sea, and in the earth: for, he is wonderfully inclined to searching. But all the spirites, except the Spirit of that Holy One, search onely the creatures. The spirite of an
Angell,

Angell, of the deuill, of a man, search but the creatures: As for the Creator, no spirit is able to search in Him but His owne Spirit, yea, they knowe nothing in Him, but so much as He will reueale vnto them. As for man, hee is very busie, but for all his businesse, hee could neuer yet search out his owne heart: there is a mysterie of sinne lying in the foldes of his heart, which hee shall neuer see, except this Spirite enter in, and giue him light. But the blessed Spirit of God and of Iesus Christ (hee is the Spirit both of the Father and of the Sonne, for one Spirit proceedeth frō both) He searcheth the Father, He searcheth the Sonne, Hee discouereth all And no man can bee a good searcher, or a sanctified searcher, except hee haue this Spirite. If thy spirit be not sanctified by this Spirite, which is the onlie searcher and sanctifier of all thinges, all thy searching is but vanitie.

Nowe to goe forward. Before Hee was called a searcher, and now He is called a reuealer: First He searcheth out, then He reuealeth vnto vs, There is the order: He reuealeth the hiddē thinges in God, because He Himselfe of His owne nature is a searcher of them: and before that euer Hee reueale them, He searcheth them out first. Thē, he that will bee a reuealer, and will set himself to reueale those thinges to men (I speak it in plain talk) he that will bee a Preacher of these hidden thinges to others, looke that first hee bee a searcher, and let him bee occupied in searching, and heartilie beseech

G O D,

GOD, that the Holie Spirite would lead him in to those things that haue none accessse: For hee is not fit to bee a Preacher of the Gospell, that searcheth not with all his might, first to see these things in God, which he speaketh to others. Woe to him that commeth in of purpose to speake the things to others, which he neuer saw nor felt first in his owne heart. *Dauid saith, (Psalm 116. 10.) I beleued, and therefore I spake. Paule afterwarde saith, We beleene and therefore wee speake, 2. Cor. 4. 13.* What is this beliefe? None other thing, but, before hee speake to others, to get an assurance of them in his owne heart. Now looke the maner of the reuealing of these things. The Spirit, he reuealeth, because hee openeth our heartes, and taketh away the vaile off our heartes, to let vs see them: otherwise. in vaine were it to laye them before vs. I see another maner of this reuelation, and therefore looke what more the Spirit doeth: Hee is not content only to take the vaile from thine heart, but hee taketh thy soule by the hand, (as it were) and leadeth it in thorow the deepnesse of God, he will rauish it out of the bodie, (as it were) and leade it in to that light which hath none accessse, and will say, Loe. there is the mercie, loe, there is the righteousness, loe, there is the cuerlasting Life, which is spoken of, seest thou not them all in Him? So he will point out euerie thing in God. Therefore, no doctrine auaieth without this Holie Spirit, seeing Hee alone taketh the vaile from our heartes, and
 leadeth

leaderh vs in to see the thinges which are spoken of. There is no perfect Doctor but the Spirite of Iesus onlie: There is no creature, although hee be an Angell, that can take the vaile off thine heart, to let thee see, that can bore thine eare, to let thee heare perfectlie: And therefore, in preaching depend not vpon the mouth of men, but onlie vpon the Spirit of Iesus Christ.

Yet I shall make the matter more plaine, and shew how the Spirit will take thee, and let thee see the thinges which are in God. I will vse a supposition which cannot bee, yet it will make the matter more cleare. I suppose that my spirit or soule entered into thee, if my spirite or my soule bee in thee, there woulde bee nothing within mee, but thou wouldest see it, all my thoughtes would bee patent to thee.

Now to applie this. This is no supposition. God will put His Spirite into a man or woman; for if His Spirit be not in vs, we be vnto vs for euer and euer. If God put His Spirit into anie of vs. must it not follow of necessitie, that wee must see in God at least the thinges which concerne our weale and saluation. That spirite in mee, in thee, must reueale to mee, to thee, the thinges which lie in the verie deepnesse of God, which concerne our weale and saluation: and that man that hath the Spirite of God, will see the verie heart of God, & His mind, he will see the remission of his sinnes in the mind of GOD, and all by the benefite of the Spirite of

I E S V S that dwelleth in him. Marke this yee that account so lightlie of the Spirite of Iesus, in whom consisteth the onlie felicitie of man: For if thou want His Spirite, woe to thee, thou shalt goe to Hell. So wee haue a great vantage heere, that by the benefite of the Spirite, wee see the thinges that are in **G O D**.

But, Brethren, God hath as great an aduantage of vs: for if Gods Spirit be in vs, by His Spirit Hee seeth all that is in our heartes: for if my spirit were in thee (as I spake before) as thou wouldest see all that is in mine heart, so I would see all that is in thy soule, & the least thought of thine heart would bee patent vnto mee: so, much more that Spirit seeth the least motion & thought of the heart of man, in whom He is, & will present them all to the Father, and lay them open before Him. So al serueth to this end, that we should take heed to the least thought of our hearts, and beware to thinke one thought to displease Him: for the Spirit, as He is called the searcher of the deepnesse of God, so He is called the searcher of the heartes of men. There is not one thought, nor one grone in thine heart, or one motion of joy in thy soule, but He reporteth all to the Father. We haue neede to take heede to all the motions of our heartes, and neuer to thinke one thought, but that which wee thinke is acceptable to the Father, & neuer to anger the Spirit (as y^e Apostle saith *Eph. 4.30.*) neither in word or thought. And therefore, as thou wouldest keepe

dest keep Him & not anger Him, study to sanctification, & sanctification shall bring on saluation, for it is y very means that shall make thee to see God: look what th' Apostle saith, *Heb. 12. 14. Without sanctification no man shall see G O D.* Now vpon all this discourse I marke shortly: There were neuer two things so straitly joyned together as God & man is: there was neuer such kintred betwixt two things in y world, as is betwixt the God of glory, and an earthly man: thou wilt count thy kintred with this man, and that man, if thou be joyned with him in blood or alliance. But I aske this question, Is his spirite within thee? is his soule within thee? or is thy soule in him? Indeede it is true, the affection may goe out of thee to him, but giuest thou him thy spirit with thy affection? or giueth he thee his spirit with his affection? knowest thou y thought of his heart? or knoweth he the thought of thine heart? who will say it? O! but God with His affection giueth thee His Spirit within thee, that thou mayest know the thought of His heart, and He of thine. This is the conjunction that is betwixt God & thee: there is a narrow conjunction indeed betwixt y members of that mysticall body, for they are conjoyned together by y Spirit of Christ, & by loue; but no member putteth his spirit into another member: there is y other cōjunction betwixt the head and the members of the naturall bodie: for the soule will, as it were, come downe, and the spirit of the head to the members, and they will

vnderstand the thought of the head, and the head will vnderstand the thought of the members, but there was neuer such a conjunction betwixt the members & the head, as is betwixt God & man, and all conjunctions among men, are but a pendicle of that which is betwixt GOD and man. In this conjunction with thy GOD, and with thine Head, IESVS, (for thou art joyned with GOD in Him) standeth thy felicitie and blessednesse.

To come to the next verse. It might haue bene said to the Apostle, Thou dedicatest all to the Spirit of God, may not the spirite of man doe something in this purpose? may not my spirit search in to God, and discover the deepnes that is in Him? He answereth, *No man can see the thinges that are in God, but His owne Spirit.* Then hee declareth his answer by a comparison, *Euen as no man can see the thinges which are in man but by the spirit of a man, so nothing can search the things which are in God, but the Spirit of God.* Thou canst not see the things that are in me, onlie I my selfe will see the thinges that are in me: euen so, no man can see the things that are in God, but onlie His owne Spirit.

Nowe the Apostle heere hee meeteth the verie pride of the heart of man, that hee will conceit of himself, that he by his spirit will search the things that are in God. *Paul* had this experience in the *Corinthians*, who were but carnall, they tooke vpon them to iudge vpon his doctrine that was spirituall. Hast thou but that spirite which is carnall?
albeit

albeit thou bee a Monarch, thou art too bolde to take vpon thee to judge of thinges which are spirituall, and spoken spirituallie.

This same is the pride of the Papists this daye. There will come out a *Thomist*, a *Scotist*, who hath the spirit of a man onlie, and a verie subtile, or rather a *Sophisticall* spirit, an humane *Philosopher*, and hee will judge of the Gospell of Iesus Christ, and turne it ouer into humane *Philosophie*. They haue turned the Gospell of Iesus to *Aristotle*, all their writings are but spiritlesse. There is not so much as a smell of the Spirit of Iesus in them all: But, O that terrible judgement that abideth such Doctors as are prophane polluters of the Gospell of Iesus Christ! There is none of vs all, but if a man would stand vp and say to mee, or to thee, I knowe thine heart, and what is in thine heart, wee would be angrie at him. Then, will not that glorious God bee angrie at a prophane villane, that will say, hee will search in to that profunditie, haping only his owne spirit?

Brethren, when I was younger than I am, if I had scene one of great engine, & great capacitie, & great graces, I thought immediately he would comprehend the whole Bible, but I protest before God, that the longer I liue, I thinke euer the lesse of the wit of man, I had rather haue & least sponk of the Spirit of Christ, nor all the engine & knowledge of & world: No, a silly body that hath & Spirit of Iesus will conceiue more of spiritual things,

than all the high headed bodies in the worlde. Therefore, alwayes renounce thine owne wit, and be a foole, that thou mayest be wise.

Another thing I marke heere. When hee hath magnified the Spirit, and made Him the searcher of all the deepnesse of God, see howe hee holdeth off him the proude conceites of men: hee will not let thee touch him, or his priuiledges, that is, to search the deepnesse of God. Therefore, if yee will speake of God, to His honour, (He is inuiolable) saue him from the proude conceites of men. Hold proude men off God, & let them not touch Him, or violate that inuiolable Majestie, or else thou shalt be guiltie, if Hee be violated by thy default. Alas! wherefore art thou set in this world, but to preach His glorie? and to keepe it inuiolate from the injuries of all flesh in the worlde. Looke what he doeth next in the last verse, when he hath, as it were, holden off G O D the proude conceites of men, who would take vpon them to search in to the deepnesse of God, what doeth he? He draweth that Spirit to himselfe, and saith; *Nowe wee haue receiued, not the spirit of the world, but the spirit which is of God.* whereby hee learneth thee this lesson: It auaieth thee not to magnifie, to glorifie God and His Spirit, except in the end thou take that Spirit to thy selfe, and mayest challenge Christ and His Spirit, as thine owne propertie. Men haue spoken verie highlie of Christ, and haue had little adoe with Him. Speake thou not of Him so, but as thou speakest

speakest of Him to His praise, take Him to thy selfe: otherwise, in all thy speaking of Him, thou art but a verie babler, if thou haue not that Spirite within thee: For the Apostle saith, *No man can call Iesus Lord, except he haue the Spirit of Iesus*, 1. Cor. 12. 3. Therefore, as thou wouldest saue thy selfe from prophaning of God, and of His Spirit, and of His graces, when thou art praising and magnifying Him, looke that thou haue the Spirite, that thou mayest say to thy selfe, This Spirit whom I praise, is mine: this God, whom I haue bene magnifying, and all His graces, is mine. In the end of the verse hee setteth downe the ende wherefore GOD hath giuen vs this Spirit. The end is this, To make vs to know the things which are giue vnto vs by God. I see here the Spirit of Iesus, when He maketh our eye to looke in to that deepnesse of God, to that store of mercie, He will let vs see nothing in GOD, but meere grace & mercy. As this Euangell preacheth nothing but meere grace and mercie, so the Spirit of Iesus, when He letteth thee see al the hidden things in GOD, Hee letteth thee see nothing but meere mercie and grace. And therefore, hee that will tell the people of the merits of men, or of the Saints, that they are not justified by meere grace, but must ad to their own deseruings, I wil tell you my iudgmēt of such a man, suppose he be neuer so glorious a Doctor, neuer so sacond or so learned, hee neuer spake by the Spirite of I E S V S. Papist Doctors, who leade men to leane to their owne

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merites,

merites, and to the merites of Saints, neuer spake nor wrote by the Spirit of Iesus: For the Spirit of Iesus letteth thee see nothing in God but meere mercie: for one merite of man will destroye all grace: so contrarie is the Spirit of God, & the spirit of man, the grace of Christ, & the merit of man, And this is y^e spirit that men strue to put amōgst vs againe: for if they bring in Papistrie amōgst vs againe, farewell y^e Spirit of Iesus. No, I speak it from mine heart, if that Idolatrie come in againe, I shall stand vp in my last Preaching, and saye, Farewell the Spirit of Iesus: For, no more than Hell can accompanie Heauen, no more can that blessed Spirit of Iesus accompanie that dirt & dung of mans doctrine. Therefore, as thou wouldest keepe the Spirit of Iesus, holde abacke these men, for thou shalt not enjoye them both in despite of thine heart. The Lord Iesus cannot remaine amongst Idolaters: and if thou haue not His Spirit, thou art not His, (*Roman. 8. 9.*) if thou be not His, thou art the Devils, and shalt goe to euerlasting damnation. Therefore I say ouer againe. Holde them away, as thou wouldest keepe that blessed Spirit of IESVS CHRIST: To whom with the FATHER and the Holie Ghost, be all Honour, Praise, Power, Glorie, and Dominion, both now and euer worlde without ende, AMEN.



THE EIGHT SERMON.

II. COR. CHAP. III.

3. If our Gospell bee then hidden, it is hidden to them that are lost:

4. In whome the god of this worlde hath blinded the mindes, that is, of the Infideles, that the light of the glorious Gospell of Christ, which is the Image of God, should not shine vnto them.

5. For wee preach not our selues, but CHRIST IESUS the LORD, and our selues your seruants for IESUS sake.

IN the verse immediatelic going before this Text which wee haue read in your audience, the Apostle hath bene speaking of that sinceritie, of that plainnesse which hee vsed in the preaching of the Gospell of CHRIST, which he vttered with such an euidence, that whosoever hearde him, might vnderstand him, might haue seene the light of the Gospell, and haue apprehended it. Nowe because this people of Corinth were stiffe-necked, hard to conceiue, full of conceits, and liked nothing but humane wisdom and eloquence, scorning & mocking the euidence of the

of the Spirit: Therefore, some of them might haue objected immediatelie, *Paule*, thou speakest of thy plainnesse in vttering the Gospel, yet for thy plainnesse there is manie amongst vs who knowe not what thou speakest, thy Gospel is hidden to manie, manie vnderstand thee not. The Apostle meeteth this in the first wordes which wee haue read, *If our Gospel be hidden, it is hidden to them that perish.* A sore sentence: as if hee woulde saye, *Corinthians*, blame me not, nor my Gospel, the fault is in that miserable corruption which is in you: yee cannot see the light of my gospel, because ye are adjudged to perdition and damnation: so the blame is in your blindnesse, who are appointed to damnation before all eternitie. So this verse being plaine, let vs obserue some lessons. The first is this: There hath bene, and is, many in the world, in all ages, that neuer saw, seeth, nor shall see the light of the Gospel. Ye haue an example of these *Corinthians*, howbeit the Gospel should shine clearer than $\frac{1}{2}$ Sunne at noone time of the day, it shall neuer be seene of them, it will be hidden to them, howbeit it should bee as a booke laide open before them, yet it will bee a clasped booke to them. Let euerie man beware of himselfe, for this is a necessitie laide vpon the multitude of this worlde. A multitude hath bene in all ages, a multitude is in this age, a multitude shall be in euerie age to come, who shall neuer see the light of the Gospel. The next lesson is: These folke haue this propertie, and disposition,

(beeing

(beeing pleasers of themselves) they are euer quarreling with the Gospell, amongst all the hearers of the worlde they are the most quarrellous, they, I say, who get the least good of it, are alwayes the moste quarrellous, and euermore laying the fault either vpon the Gospell, or vpon the teachers thereof, because they neither get light nor consolation thereby. Beware of this quarrellous complexion. I marke thirdlie, where is the fault, or in whome? They blame the Gospell, and the teachers therof, but where is the fault indeed? *Paule telleth thee heere, If my Gospell bee hidden, it is hidden to them that perish.* That perdition and destruction wherunto thou art appointed from all eternitie, is the cause wherefore thou receiuest no consolation, no light in thy soule thorow the Gospell of Iesus Christ. Thou layest the fault where it is not, thou art like a blinde man, that will stand vp against the Sunne, shining at the noone time of the daye, and accuse it because it shineth not, when in the meane time it is shining vpon the face of him. Thou art a vessel of perdition, if there bee not a remedie, and because the sentence is past, therefore, as when a thiefe or a murderet is once condemned to death, the gracious presence of the Prince is with-drawne from him, that hee may looke on him no more: Euen so, if once a creature bee adjudged to death, the gracious countenance of Iesus Christ is with-drawne from him, lest hee should beholde it in the Gospell.

Another thing followeth: There are manie tokens of damnation, that men and women are adjudged to death: Amongst the rest this is a sure token, If the Gospell be hidden to thee, euen as it is preached in SCOTLAND, (wee haue neither *Peter* nor *Paul* to teach vnto vs) yet if it be hidden to thee, if thou receiue neither light nor consolation by it, as it is now preached, if thou continue so till thy life be in thy lips, as wee speake, till the last gaspe, thou hast a seale in thine owne bosome of euerlasting damnation: thine heart is marked with the marke of perdition: yea, if thou bee a king, thou art a vessell ordained for shame and ignominie.

Then, Brethren, learne here: Seeing there must be a number that must perish, and a number of all estates in the worlde must die, that must goe to Hell, ordained from all eternitie to perdition, beguile not your selues, and seeing to this number the Gospel must bee hidden, and must be a closed booke, they can neuer haue consolation of it, Then thou that delitest to walke in the light of the Gospell of Iesus Christ, thinke thou not euill of this Gospell, thinke thou not euill of this Ministerie. Ioyne these two together, that cannot bee severed, the Gospel and the Ministerie. Thou that thinkest euill of \S Ministerie, thou thinkest euill of the Gospell: bee thou not ashamed of the Ministers, nor of their bondes, nor of their captiuitie, nor of their death, nor of no crosse that can be laid vpon them:

them: (the 2. Epist. to *Timot.* and the 8. Chapter)
 For the multitude of the worlde thinketh shame
 of the Gospell, and of the Ministers thereof, when
 affliction once commeth vpon them. Thou that
 louest the Gospell, keepe thy comfort in thine own
 bosome, and assure thy selfe, there is none other
 way to Heauen: and knowing well, that this must
 bee the hazarde of the Gospell, and of the Mini-
 sters, take all these troubles for sure tokens of the
 trueth of God. I loue not the Gospell that hath
 the countenance of the Princes of this world, and
 hath the confluence of the multitude. The Prin-
 ces and multitude of this worlde hath euer borne
 the pure Gospell of Iesus Christ at hatred. Thus
 farre for the first cause, wherefore the Gospell of
 Iesus Christ is hiddē from manie, to wit, that per-
 dition whereunto they are adjudged from all
 eternitie.

Nowe take vp in the next verse another cause
 wherefore the Gospell is hidden to many, *In whom*
 (saith he) *the god of this world hath blinded their minds.*
 The second cause is excecation, blind-folding;
 putting out of the eyes, and all to this ende, that
 they shoulde not get a sight of the glorious lichte
 of the Gospell, and so be saued. But how commeth
 this to passe? howe are they blinded? I shall tell
 you: Once beeing adjudged to die, and ordained
 in the counsell of God to perdition, in commeth
 the god of this worlde, that is, the Deuill, whome
 this worlde maketh a god of, the God of Heauen
 sendeth

sendeth him. Whome to sendeth Hee him? Vnto that catiue, that miserable creature that is ordained for perdition, as a torturer, & persecuter, an hang-man, to put that eternall decree in execution. And what doeth hee when he commeth in? The first turne that euer hee doeth, hee bindeth him. What bindeth hee, his handes or his feet? No, he letteth them loose, and letteth him worke on with them his owne ruine, and runne on vnto his owne perdition: But hee bindeth his eyes, or rather, pulleth them out, that the miserable bodie may not see the gracious face of Christ. Wherefore is he sent vnto him? The cause is not onelie in the ordinance of God, but in the catiue himselfe, that maliciously repineth to the light, and will not receiue the Gospell, therefore the GOD of Heauen sendeth the Deuil to put out his eyes, that he should not see. Mark then the lesson: They that are adjudged to die & to perdition in the world to come, in this worlde, ere euer they goe out of this life, they are bounde like thieues and murtherers, to bee presented bound to that damnation that is to ensue: they are reserued in chaines till that great Daye. What chaines are these? Chaines of darknesse, their eyes are plucked out, that blindlings, in that great Day, they may bee cast into Hell, into that Lake that burneth with fire and brimstone for euer. There is neuer a soule y goeth to damnation in the worlde to come, but in this life it is blinded: Yee know the Ethnickes saying,

Quos

Quos

Quos perdere vult IVPITER, is mentem solet adimere.

It is a true saying: and therefore, take vp a sure note of perdition to come, excecation, blindness: so that if thou canst not see that gracious face of CHRIST in the Gospel at no time, for all thine hearing, for all this Ministry that is in the world, take heede to thy selfe, and feare that euermlasting damnation. Bee neuer at quiet night nor daye, till thou seest a light in thy minde by the Gospel: otherwise thy conscience shall condemne thee as a vessell of perdition. The Gospel is not sent for nothing: either shall it bee vnto thee a saueur of life vnto Life, or a saueur of death vnto Death, and this shall bee justified one day: And except thou get light, thou shalt curse the time that euer thou hearde the Gospel, when it commeth to that damnation. Another thing marke heere: When commeth the god of this worlde to blinde men? (Looke to the order of the Text) The first cause is counted perdition & GODS ordinance, then commeth in the Deuill. When commeth in the Deuill? When GOD hath first saide the worde, I will haue this bodie perishing, and will bee glorified in his perdition; then commeth in the torturer, and plucketh out his eyes. So the Deuill is nothing to GOD, but a persecuter, a minister of His wrath, when Hee is angrie, than is the lowne at hande, as a slaue, to put in execution that wrath. But it is a sore pitie to consider the miserable bodie on whome this wrath is

excu-

executed! When the hang-man commeth to bind the hands of a bodie, that bodie is sorrowfull and sad; but when the Deuill is binding thee, thou art merrie in the meane time: & when he is a Deuil to thee, thou thinkest hee is a God to thee. Thou neuer rejoycest, but in blindnes: look to experience, The multitude of this Land is neuer merrier, than when he is binding them, and drawing them to filthinesse, to murder and villanie, to gluttonie and drunkennesse: Count not of such a man: but saye, or thinke, if thou dare not say it, O miserable creature! the Deuill is blinding thee, and leading thee to perdition.

Nowe marke in the thirde roome, the causes which hasten this damnation, and which must passe before the god of this worlde come as a torturer to put in execution the sentence of GOD. There must goe before this excecation, and that damnation that followeth this excecation, a cause in thy selfe, thou must euer bee the causer of thine owne death: notwithstanding the ordinance of God, yet thou neuer perishest till thou be worthy of thine owne death, and merite thine owne damnation. What bringeth on this blindnesse? A malicious, false, infidell heart, repugning to the Gospel, for thou first despisest it, and rejectest it so maliciouslie and despitesullie, that in a maner, thou wouldest spit on the face of Christ Iesus, which shineth in the Gospell. This hasteneth the wrath. For whē the Lord seeth the despitesulnes of thine heart,

heart, that thou wilt not see nor look in the light when it is offered to thee, and holden vp before thine eyes: then He sendeth His torturer & saith, Go thy wayes, Sathan, and plucke out the eyes of this bodie: then hee plucketh out the eyes of thy mind immediately, and God giueth thee ouer to a reprobate sense: and this is it which the Apostle saith of the Gentiles, *Rom. 1. 28. It pleased them not to retaine God in knowledge, therefore God gaue them ouer to a reprobate sense. And Ephes. 4. 18. Having (saith he) their cogitations darkned, and beeing strangers from the life of God, thorow the ignorance that is in them, because of the hardnesse of their heartes.* There plainlie hee letteth vs see that the hardnesse & malice of their heartes bringeth on this ignorance and blindness. Therefore, beware of this malice, and put it out of thine heart, or else thou shalt bee carried blindlinges to euerlasting damnation, suppose thou bee an Earle or a King: what regarde hath GOD of persons?

Now, Brethrē, there are some words that I must weigh to you, as the Lord shall giue me the grace, & I shall repeat them, & marke ye with me, if they be not weighty, *That the light of the glorious Gospell of Christ, which is the image of God, should not shine vnto the,* or spread His beames vpo them: ye know, & anie man that hath knowledge knoweth, that this might haue bene spokē in fewer & baser words, but the Apo. contents not himself with base words in such a matter, but saith, *that the light of the glorious gospel, &c.*

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Well,

Well, is there one word here in vaine? and is there any chāge of words made for nothing? are simple base words changed into glorious words for nothing? no (alas! we cannot see this) and it is one of the things in the world that I would fainest haue you to vnderstand, what moueth the Apostles and Prophets to vse such an high language, and servp a thing in such glorious tearmes, the which they might vtter in baser tearmes. Thinke not that the men of God, Prophets and Apostles, haue spoken (as we say) *hyperbolice*, great and loftie words, greater than the matter. These wordes are borrowed words, and they are borrowed from the most glorious thing in the earth, and yet they attaine not to the thousand part of the things which by them he would expresse. All the high wordes that a man can vse to expresse y^e glorie of Christ, are not able to expresse the thousand part of that glorie.

But to come to the purpose. Ye haue set down first in glorious tearmes the effect of the Gospell: it is set down in shining and beames, thereafter ye haue set downe the Gospell it selfe. To come to the first: The most glorious thing that a man can see in this earth, is the shining of the Sunn, which the Lord hath fixed in the Heauens. The pleasantest thing that a man can looke to, when he hath looked to all these earthlie thinges, is the glauncing of the Sunne in afaire day. And therefore, ye see the glorie of the Sunne is described very highlie by *Dauid* in the 19. Psalme. To applie this:

Euen

Euen so the effect of the Gospell beeing the most glorious effect that euer was wrought: the Spirite of God setteth it out by the most glorious thing in the world, the spreading of the Sunne beames. And surelie, suppose there were no more but this word [*shyning*] it letteth vs see a wonderfull effect of the Gospell in the hearts of men and women. Ye see by experience, the beames of the Sunne, suppose they were neuer so bright, will neuer alter the bodie which they shine vpon, nor make it bright like themselues: the sunne hath shined this long time in the world, but yet by shining it could neuer so trans-change any creature, that it could become as bright as the Sunne it selfe. It may well let thee see the bodie that is *opacum* (as wee saye) darke & obscure, so long as it shineth, but as soone as it is remooued, the bodie is darke as it was before. But as to the Gospell: The Gospell, with the beames of it, not onelie maketh the object where-vpon it shineth, to be seene, and to appeare: but it doeth more, it transformeth the soule of the man or woman into that same light and brightnesse that is in it: That is to say, The face of IESVS, the Sunne of righteousnesse that shineth in the Gospell, when the beames of it striketh vpon thy soule, they make it lightsome and bright like the face of Iesus. they turne the soule in the shape of the face of IESVS, that shineth in the Gospell. Would yee haue Scripture for this? looke the last verse of the chapter going before, *We behold* (saith

hee) *as in a mirrour, the glorie of God With an open face, and are changed into the same image from glorie to glorie, as by the Spirit of the Lord.* And this is done in such a sort (O would to God wee knew the power of the Gospell) that thou, who hadst nothing but darknesse within thee, art made a shining light, casting out thy beames, and ouer-shadowing sillie darke bodies. Hee that brought light out of darknesse (saith *Paul*) by His word, Hee hath shined in mine heart, that I may minister the knowledge of Iesus Christ to others. So is it moste certaine, thou in whome the Gospell is so powerfull, art made a light in the world, to illuminate darke soules.

Nowe to come to the next, the Gospell it selfe: How expresseth he the Gospell? Hee calleth it not simplie and barelie with a meane word, The Gospell, (all these meane words, and sillie simple speeches of such a glorie, telleth what feeling men haue in their heartes of the effectualnesse of the Gospell) but hee calleth it, The light of the Gospell, The Gospell is a light, and it is the light of lightes. The Sunne, albeit it be bright, was neuer comparable to it in shining, and therefore it casteth out such glorious beames in the soules of men and women. What is the cause that it is a light? The cause is in the subject of it. The subject of it is glorie. What will make a light, if glory will not make it? The Gospell, is the Gospell of glory, and all that is within it is glorie. What glorie is this? The glory of CHRIST the King of kings.

his glory must be a great glory: what kind of person is this Christ? He is y Image of God. He neuer resteth mounting vp till he come to that diuinity. Lo how he riseth: he climbeth from the Gospel to the Mediator, & from y Mediator to that glorious Majesty. So all the glorie that shineth in y Gospel, is y glory of God, and all the light of the Gospel, is that light of God which th' Apo. 1. *Tim.* 6. 16. calleth y light which hath none accesse, & neuer man had accesse to it, till this Iesus brought it down, & without this light thou art but darknesse, and shalt end in exterior & vtter darknesse. All the beames of the Sunne are but darknesse in respect of it. The Sunne is but a creature, this is the light vncreated of the glorious GOD, the verie essence of GOD, count of it as thou wilt. Now marke one thing of this: This man by his speach leadeth vs to his hart, what are words, if they want the heart? and if they haue no life, what are wordes to bee respected, suppose thou speakest a thousande yeeres of light and glorie, if thou haue neither light nor glorie in thy soule. Certainly, there are none that will looke to these wordes, but they may see the mans heart was replenished with this light and glorie whereof hee spake. The face of IESVS shyned on his soule, and so wonderfullie hee vttereth that conception, and fulnesse of the heart, in such wordes as are marueilous. The heart of PAVLE was full of light and glorie. But I see little light in the heartes of men and women, in

respect of that light which was in his heart. And therefore, Brethren, to speake the trueth, because this Gospell, howbeit it hath bene sounding in the eare these manie yeeres in this Lande, yet it hath not entered into the hearts of men & womē, it hath bene a sound in the eare, but not a light in the soule, because thou hast not suffered it to enter into thine heart, & kept it there: therefore, the Lord is threatning to take it from thine eare also: and so will be seene on EDINBURGH one day. The eye is alwayes vpon men, but thou lookest not to that poysonable heart of thine, that is procuring & away-taking of this Gospell out of thine eare, and except ye descend into your owne hearts, & search the emptinesse of y^e light in them, it is not possible that it can remaine. Can it bee possible that this contempt of the Gospell, that of her owne nature is so effectuall in the hearts of men, can bee borne with for euer? No, y^e Lord will not suffer this contempt to bee unpunished. And therefore, the Lord apparently hath said, *I will put away my Gospell from this vngateful people, whom it hath not illuminated after so long time.* So ye y^e haue bene long looking to instruments, looke as long on your owne false hearts that are the cause of all. Yet, Brethren, notwithstanding of al this contempt of y^e Gospell, the Lord saue me, & a'l them that I wish well to, from this, to be an instrument of the with-drawing of it: for yet it was neuer seene that y^e Lord vsed good men to be instruments in such a deed. Who is it that is
 heere

heere sent to blind this worlde? who but the god of this world, the Deuill? and therfore I giue this watch-word, Let no man preasse to bee the occasion of the away-taking of the Gospell.

Nowe I shall take vp the next verse shortly, and so I shall end. In the next verse the Apostle giueth the reason wherefore they to whome the Gospell was hidden, behoued to be they who were ordained for perdition, and whome the god of this world hath blinded. His reason is takē euen from his sinceritie in preaching the Gospell, *For (saith hee) wee preach not our selues: Whom preach I then? but I E S V S C H R I S T the L O R D,* and I preached Him to be the Lord in my Gospell: and what preached I of my selfe? *Our selues your seruantes for Christ Iesus sake.* For the Bridegromes cause I was a seruant to the Bride, for His cause who is the onelie Head and L O R D of the Church, I was a seruant to the Church. Then of this reason marke this lesson: A man, whome the L O R D raiseth to preach the Gospell, not to seeke himselfe, nor his owne aduancement, nor worldlie riches, nor honour, but onelie to preach the Gospell in sinceritie, what effect will hee haue in his preaching? Strange effectes will followe him: if hee saue thee not, if hee winne thee not to God, if he minister not comfort to thee by his Gospell, what will hee doe? I shall tell thee, Hee will put a stampe vpon thee, and thrust it into thine heart & conscience, testifying to thee in the owne time (for the con-

science wakeneth not in all men at all times) that thou wast not faithfull, but a reprobate ordained to perdition from all eternitie, if thou gettest not repentance in time, and if the Gospell preached by a sincere man hath not fructified in thee, all his preaching is but a seale to thee of thy damnation, and in the Great Day shall stand vp and aggrege thy judgement.

Marke another thing heere: What is this that maketh this man so bold? He will denounce perdition, excecation, and blind-folding by the god of this world, (I assure you, this is a bolde speech to denounce damnation) but what maketh him so bolde? Yee see it in a worde, the conscience of his owne sinceritie, that in his preaching hee sought not himselfe, but the LORD his Master. There is the I. sson. A man whom the LORD will sende (and the LORD as cerrainlie will sende men to speake in sinceritie his message, as euer he sent any Prophet in the worlde, howbeit there be not an extraordinarie calling now) A man, I say, whom the LORD will send, he will denounce damnation to an obstinate and rebellious people; and hee will bee bolde to take thee, as it were, by the eare suppose thou bee a king, and leade thee to that Tribunall to heare the sentence of damnation pronounced against thee. The LORD giue mee this sinceritie, and then I will not care for all the kinges and all the men in the worlde: for the LORD will giue boldnesse to the man whome he
raiseth

raiseth in sinceritie to cyte kinges before that Tribunal of IESVS CHRIST.

Another thing I see in this Text: There is no lord, but the Lord IESVS, who will tread down all the lordes in the earth, and treade vpon their neckes at his pleasure. And more I see, There is no Ladie, nor Queene, but the Church, the Spouse of IESVS CHRIST: As for Kinges, Queenes, Politickes in the earth, all are but seruantes onclie, Kinges seruantes, Queenes seruantes, Pastors and Ministers seruants and nourishers of the Church of IESVS: The Apostles, seruants, ministring food to this glorious bodie of IESVS, and feeding it with the sincere milke of the worde. And that is it which the Apostle saith in the 1. epist. to the *Corin.* chap. 3. vers. 22. speaking of himselfe, and others, *All is yours* (saith he) *whether it be Paul, or Apollos, or Cephas, &c.* Euen so, all is yours, all are but seruants to you, ye are Christes, Hee is your Lord, ye haue none other lord, but Christ. The Church must haue a great prerogative, iurisdiction, and liberty. She is a Queene, and if euer there was in any countrey a iurisdiction and libertie, shee hath it giuen her of her Spouse, the Lord IESVS. Then ye know what should follow: If shee haue a libertie and iurisdiction, I will speake that which the Apostle speaketh in the second epist. to the *Corin.* chap. 13. vers. 10. *God hath not giuen me* (saith *Paul*) *power to your destruction, but all the power which GOD hath giuen mee is to your edification.* The GOD of Heauen

Heauen gaue neuer to anie creature in Heauē nor earth, power to doe against her, but all to main-
taine her in her liberty. Then meddle not with her
jurisdiction. Let none earthly power meddle with
it, and beware that no irruption bee made within
it. There was neuer Emperour nor Monarch of
this worlde, that made irruption within it, that
euer wanne by it. Therefore, let euerie soule be-
ware to meddle with this libertie: for certainelie,
that sworde that shall be strocken at her, shee shall
ding it back again like the hammer off the stithie.

Reade the Ecclesiasticall Histories, yee shall
see, that neuer man got the vpper-hand, that
euer medled with it. And therefore, the

LORD open mens eyes, and let them

see this, that they may reuerence

this glorious Spouse of IESVS

CHRIST, as euer they would

see that glorious Face of

CHRIST IESVS Her

Head: To whome with

the Father, and the

Holie Spirite, bee

all Praise, Ho-

nour, & Glo-

rie, worlde

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THE NINTH SERMON.

II. COR. CHAP. X.

1. Now, I Paule, my selfe, beseech you by the meeknesse and gentlenesse of Christ, who when I am present amongst you, am base, but am bolde towards you, beeing absent.
2. And this I require you, that I neede not to be bolde when, I am present With that same confidence wherewith I thinke to bee bolde against some, who esteeme vs as though wee walked according to the flesh.
3. Neuerthelesse, though wee walke in the flesh, yet we doe not warre after the flesh.
4. (For the weapons of our warre-fare are not carnall, but mightie through God to cast downe Holdes.)
5. Casting downe the imaginations, and euerie high thing that is exalted against the knowledge of God, and bringing into captiuitie euerie thought to the obedience of CHRIST.



THESE Corinthians, vnto whome the Apostle writeth, beeing before founded and grounded in the faith of IESVS CHRIST by this Ministerie, yet afterward seduced and led aside with false apostles,
Oratours

Oratours father than Teachers, who preached the Gospel of IESVS CHRIST with humane affected eloquence, beginne to disdaine the Apostle, who founded and grounded them in that Faith of IESVS CHRIST, and to account of him euen as if he had not bene sent, or had not bene an Apostle in verie deede, but had onelie giuen himselfe out for an Apostle. Therefore, in this present Text, the Apostle beseecheth them to account of him (as he was indeed) as the Apostle of Iesus Christ, and desireth them so to esteeme of him: and so, taking occasion, he falleth out in a verie high description of his Apostleship. And first hee maketh a request vnto them, *Nowe, I Paule, my selfe, beseech you, by the meeknesse and gentlenesse of Christ*: Surelie, if yee will consider their deseruings at the handes of the Apostile, they should haue bene met more hardly, and sharper language should haue bene directed vnto them: Yet y^e Apostile meeteth them gently, & directeth to them a meeke and gentle request, *I Paule*, in mine own person, beseech you, and that for the meeknesse and gentlenesse of Iesus Christ, if euer ye had any taste of that mercy & meeknesse in Iesus Christ towards you, euen for that meeknesse sake, and for that mercies sake, obey me, doe the thing which I bid you. So the Pastor hath his lesson first heere: It is the part and durtie of a Pastor, who hath to doe with people, First at the entrie to beginne with meeknesse and lenitie: yea, amongst all the properties that is required in a
faithfull

faithfull Pastor, this is not the least to bee endued with lenitie and pitie: Lenitie, (I saye) arising not onelie of the consideration of the miserie of men, with whome hee hath to doe, (for all people are miserable by nature, and all our preachings are to a companie of miserable creatures, who, beeing miserable, hath neede of mercie, and craueth pitie) but arising also of a sense and feeling of his owne wretchednesse and miserie. What? Is hee not himselfe a miserable man by nature, as well as anie other person of the flocke, man or woman? Then againe, the mercie and lenitie of IESVS CHRIST which hee hath found to wordes himselfe, shoulde moue and raise vp his lenitie and pitie towards his flocke.

Therefore, *Paule*, beeing of minde to speake to these *Corinthians*, howbeit he had matter of sharpnesse & threatning offered vnto him by them, yet the mercy of Christ towards him, who was so miserable himselfe, vntill hee got that mercie, changeth all sharpnesse to lenity, & turneth his threatnings which hee might haue vsed, in a pitifull request. Next the people likewise hath their lesson here. For, as the lenitie, pitie, and meeknesse of Iesus Christ should moue the Pastor to lenitie towards his people, euen so this same lenitie & meeknesse of our Lord Iesus should moue the people to obey the gentle and humble request of the Pastor. And he or she that euer hath felt in heart, and tasted the sweetnesse of the mercie of GOD in
IESVS

IESVS CHRIST, will not so soone heare of this lenitie and mercie, for CHRIST S mercies sake, or for His lenities sake, but as soone they will bee moued to obey the request. And they againe, who continue stubborne & disobedient, notwithstanding of a duetifull and lawfull request, I saye (for my part) that stubborne hearted bodie neuer knew what Christ meened, neuer felt remission of sinnes through the blood of Iesus Christ. They that will not doe the thing which they should doe for the mercies sake of Christ, shall neuer taste of that mercie, nor of Iesus Christ. Affuredlie, they serue for nothing, but to be faggots for the fire of Hell: for where mercy is not, there must be judgement.

Now in the latter part of the verse, hee setteth downe a description of himselfe, *I Paul, who when I am present among you am base, but am bolde towards you being absent.* This is one thing in effect with that which followeth afterwards in the 10. verse of this chap. (for this dis-estimation of himselfe, is from that light account and regarde that they made of him, and of the Gospel which he taught) For the Letters (saith he) are sore and strong, but his bodilie presence is weake, and his speech is of no valine. He here describeth himself conforme to their dis-estimation of him, for the mis-liking is recent in his memorie, yet his speech is meeke to them. This matter would haue angered a good man, but *Paul* is so farte from anger, that hee breaketh out
in a

in a gentle and humble request. Whereupon I note, That the vnthankfullnes of the world should not breake our patience, or cause vs forget that lenitie wherewith the Embassadour of Iesus Christ shoulde bee endued: for lenitie is bounde to vs, and wee are bound to it, yea, although this worlde be neuer so vngrate, yet we are bound to strue by long suffering to ouercome in the ende. Secondly, think ye not but *Paul* should haue thoght shame to regilstrate (as it were) his own shame to y posteritie to come, so that I may say, *Paul*, thou wast of none estimatiō, & euery one may see in how smal acōnt he was amongst these people. There is none of vs all, if there be anie infirmitie in vs, but wee would haue it hidden: but a man hauing a good conscience, and discharging a faithful part of duetie, is nothing blotted by the speaking of the world, nor the registrating of their speeches, is nothing to his shame: But the shame pertaineth to the people: their words and deeds towards the Pastor remaineth in his memorie, and in the memorie of God, and shall continue vntill the day of Iudgement: except they repent: yea, euen these same wordes spoken against *Paule*, shall meeete them in the teeth at the day of Iudgement.

Yet I see in these wordes a sharpnesse and rebuking mixed with lenitie, to let vs see, that when we haue to doe with wicked men, lenitie and meeknesse should not be corrupted, but tempered with sharpnesse, that vngratefull men may be brought
to a

to a sense and feeling of sinne and miserie. Lenitie alone will not serue the turne, but with sweetnesse sowrenesse must be mingled, that the word spoken may be the more effectuell and forcible, *Who when I am present among you am base, &c.* The worlde, and the men of this world account of nothing but of that which hath a faire shew, and that they esteeme highly of, although it were neuer so litle worthie. The ground whereof is this: All men and women by nature are hypocrites, painted bodies, no soliditie in them, all are visorned folke: hee commeth out, shee commeth out, all masked and disguised: For what is an hypocrite, but a false shewe? Nothing surely: And therefore, because there is no soliditie in themselves, they can account nothing of soliditie: as hee is himselfe, such is his estimation of others: as shee is her selfe, such is her estimation of others. O! would to God eury man and woman could disend into themselves, and know their owne nature.

Amongst all things in the world, this Ministry is the vilest, it is the basest thing vnder the Sunne to the eye of man. Other callinges will haue some outward glory, a king will haue an outward glory, but this Ministry hath none outwarde glory: and yet there is no calling vnder the Sunne that hath so precious a subject, as the culling of the Ministry: Yea the moste solide thing in the worlde is vnder it, euē that which maketh men and women solide, and without it no soliditie, but all is as chaffe

chasse before the winde, The Apostle (2. COR. 4. 7) compareth IESVS CHRIST, and His graces, which are reuealed in the Gospell, to a treasure, and the Apostles themselves to lame vessels: *But wee haue (saith hee) this treasure in earthlie vessels, that the excellencie of that power might bee of GOD, and not of vs.* There the most glorious thing in the worlde is in the basest vessels, and weakest instrumentes. What maketh the worlde to contemne and disdaine this treasure of the Gospell, but the weaknesse of these vessels, & the basenesse of these sillie men whome GOD hath put into this seruice? Indeepe I maruell not, howbeit I see the contempt of this Ministerie, (and surelie there is nothing more vilder in the eares of men of SCOTLAND, than to heare the name of a Minister) but I wonder rather, that euer man or woman should be altered by this Ministerie: the one is of nature, the other is of grace. Wonder neuer at nature, but wonder to see a man or woman altered by grace. Alas! this is to bee pitied, men lose their part of these vnsearcheable riches in IESVS CHRIST, because they stumble at the basenesse of this Ministerie: For hee that esteemeth not of this Ministerie, neuer tasted of the sweetnesse of IESVS CHRIST: he that esteemeth not of the lame vessell, hath no part of the riches which are in the lame vessell. In the words following, *But I am bolde towards you, whilest I am absent.* I see they were compelled to see and feele

some boldnesse in *Paule*, though not in his presence, yet in his absence, though not by his words in speaking, yet by his writing. There is none so senselesse in the world, none so dead, none so hard hearted against the power of this Ministerie, but either by word or writing, either by absence, or els by presence, they shall bee compelled to feele the force of it: Yea, this Ministerie shall either bee the fauour of life to life, or els the fauour of death to death vnto them.

And this I require you, that I need not to be bold, &c. In this next verse we haue his request expressed in few words, which is as much in effect as if he wold say, Seeing I am the Apostle of Iesus Christ, I beseech you to acknowledge of me as of an Apostle. The argument is, If ye count not of mee, whilest I am absent, when I come, if there be anie power in me, I shall make you knowe it, and vtter it against you: ye shall finde me bolde, and not base: ye shall finde sownesse, and not meeknesse: sharpnesse, and not lenitie. Here he telleth by a comparison, what kinde of boldnesse hee will vse: When I come to you, I shall vse the same boldnesse towardes you, that I vse towardes the false apostles: and as concerning y^e false apostles, I shal thunder out against them shame, and confusion, & ignominie, so that they that couerth not of me, that I am the Apostle of Iesus Christ, shall finde my power.

Wee may see here, *Paul* wold bee counted by these *Corinthians*, to be the Apostle of Iesus Christ.

is he

is he therefore seeking his owne honour and glorie? No, hee is seeking the weale of the people. It is the weale of the people to count of the seruant of G O D, for when they count not of him, they cannot account nor accept of his doctrine: and when the doctrine is not well accepted of, then goeth the building slowlie forward Alas! this euill esteeming of men in the Ministerie, is the cause that so fewe are edified, and so manie to remaine faithlesse: for where the man is lightlied, the doctrine is contemned: and where the doctrine is contemned, there can be no faith, no edifying: so that it is a greater matter to contemne the Ministerie, than men thinke it to be.

Marke these wordes, *That I neede not to be bolde.* Heere wee see plainlie, that lenitie and meeknesse is required in a Pastor: The Pastor is euer bounde first to beginne with lenitie and meeknesse, seueritie shoulde onelie come vpon necessitie, when lenitie and meeknesse is contemned, and cannot serue. Reade in 1. epist. to the Cor. chap. 4, vers. 21. *Take your choise, Whether I shall come to you with a rodde, or in loue, and in the spirite of meeknesse:* meaning, that hee woulde come in seueritie, if lenitie would not serue. And 2. Cor. 13. 2. when hee seeth that they cannot be won with lenitie, he changeth his voice, & saith, *If I come againe, I shall not spare you: when I come againe, I shall terrifie you with the power of God, because ye throw it out of mee. I see againe,* hee is verie sharpe against these false

Oratours, hee vseth no lenitie towards them. Yet there is a discretion to bee had betwixt the dealing with false teachers, and with the people. There should be lenitie vsed towards the people: but what should bee with a deceiuing lowne, that beginneth to bring the trueth in slander? Hee must bee handled with seueritie and rigour: no lenitie should bee vsed towards these that creepe in daylie to bring the trueth in slander: Yee know their voyces, Who made **LVTHER** a Minister? Who made **CALVIN** a Minister? But they shall finde it one day that **LVTHER** and **CALVIN** were Ministers, and that there was a power in the word which **LVTHER** and **CALVIN** reached: For this is true that **PAVLE** spake, *The LORD consumeth them daylie With the Word that commeth out of the moutbes of His Ministers, and shall consume them daylie, untill the Daye of the LORDS appearance.*

In the third verse hee falleth out in a description of the maner of his walking, *Neuerthelesse, though wee walke in the flesh, &c.* Though wee liue in the flesh, that is, in the infirmitie of this common nature: for, to liue in the flesh heere, is to liue in the weaknesse of nature, yet we walke not, or warre not, according to the flesh: that is, our actions and doinges in our Apostleship are not fleshlie and weake; Yee see the outward bodie is weake, but measure not the inward man after the bodie and strength thereof: for, suppose my bodie be weake, yet

yet nine actions are strong. So hee taketh to him one thing, and refuseth another.

Nowe, Brethren, let euerie man that liueth take gladlie to him frailtie and weaknesse: and if men call thee weake, take it to thee: for hee that will bee strong in himselfe, cannot bee strong in GOD. In this same Epistle (Chap. 12. verse 9.) *The power of GOD (saith hee) is made perfect in mine infirmitie.* Of all men in the worlde, a man whose calling is to bee a Minister, shoulde take chiefelie vpon him this frailtie and weaknesse: yea, let him accept it more redilie than it can bee casten to him: and as hee is fraile and weake, so hee must feele his frailtie and weaknesse, and the chiefest part of his preaching should bee of frailtie: and that Minister that neuer felt his owne miserie, cannot perswade the people that they are miserable, and bring them to an acknowledging of it.

And heerein appeareth the wisdom of GOD, who chooseth not to this Ministerie those who haue the greatest graces of nature, and naturall giftes, but Hee chooseth out the weake ones, and contemptible bodies, that are amongst men, and Hee setteth them vp to bee Preachers to mankinde, as Hee speaketh in the first Epistle to the CORINTHIANS, in the first Chapter, and the sixe and twentie verse, *Yee see, Brethren, your calling, howe that not manie wise men amongst you according to the flesh, not manie mightie, not manie noble are called, but*

led, but GOD hath chosen the foolish things of the worlde, to confound the wise, and GOD hath chosen the weake things of the worlde, to confound the mightie. So the Lord chooseth the ignoble and fillie creatures, and setteth them vp aboue kinges, yea, and the greatest Monarches of the worlde, to beate them downe.

Marke againe, as euerie man shoulde willinglie take to him this frailtie and weaknesse of nature, so let him refuse the other, that is to saye, let him refuse to walk according to the flesh: To walke according to the flesh, and to warre according to the flesh, is all one, (for the walking of a Christian is a warrefare.) Holde backe these fleshlie actions, and namelic, these actions of sinne: take to thee the weaknesse of nature, but cast off sinne: For if thine actions bee altogether fleshlie, bee thou sure thou hast no part of the power of God, nor of the life of IESVS CHRIST: thou hast but the life of a man, or of a woman, and shalt die like a man or a woman, without the life of GOD. But aboue all men in the worlde, let a Minister eschewe these actions of the flesh, looke that his actions bee powerfull, and that the power of GOD appeare in his walking: so that when in outwarde appearance hee is but a weake bodie, yet it may bee said of him, & he is strong in Christ: For as weake as hee is to looke to, yet hee is a strong warrier, the Spirite is sensible in him, hee speaketh not like a man onelie, there is another

grace

grace conuoying his wordes, than can accompa-
 nie the worde of man. If thou bee a Minister, al-
 though thou were neuer so strong in bodie, if
 thou findest not G O D S power in thy life and
 doctrine, I will not giue one penny for thee: looke
 that thou feele the power that *Paule* felt, as yee
 reade in the 2. Epist. to the *Corin.* chap. 4. vers. 16.
 when hee was dying in the bodie, then was the in-
 ner man quickest in him: and the more the bodi-
 lie life was away, the more the life of G O D was
 manifest in him. A Minister that hath not the po-
 wer of G O D within him, howe can hee preach
 of C H R I S T E S power, or of His life? howe
 can hee bee a Minister of life, that hath no taste of
 life himselve? how can he preach of life, that neuer
 felt life? of necessity, he must be a shamelesse man,
 that will speake of Christ, of His mercie, life, and
 power, when in the meane time hee knoweth not
 what the mercie, life, & power of Christ meaneth:
 that man was neuer called of God to bee a Mini-
 ster, all that hee speaketh is like the babling of a
 Parockquet, the power of God doeth the deede:
 & therefore, God chooseth the weake instruments,
 that the world may see, that it is onelie His grace,
 and not the gifts of the men that doeth the turne.
 He calleth it not his walking, but warring & figh-
 ting. The life of a Minister is but a *warre-fare*: and
 hee who would bee a Minister, shoulde make him
 for warre-fare, make him for paine and labour,
 otherwise, let him neuer strue for that calling:

Yea, there is nothing so laborious or painefull, but the life of a Minister is compared vnto it. We neuer read in the Scriptures where it is compared to any thing that importeth easinesse or idlenesse. 1. CORIN. 9. 26. The Minister is compared to a *Warrier*, then to a *runner*, running with all his maine speede, striving to come to the marke, neuer looking ouer his shoulder to this or that thing, as manie will doe, saying, I haue done this turne, or that turne. No, when thou hast done all thou canst doe, say, thou hast done nothing. Then hee is compared to a *wrasler*, and to an *husband-man*, that holdeth the plough from morning till euening. In all these comparisons of the Scriptures, the figure is not so great as the thing figure: when an heauenlie thing is compared with a worldlie thing, the worldlie thing is nothing in respect of the heauenlie thing. And therefore, there is no man comparable to the Minister in labour, the *warrier*, the *runner*, the *plow-man*, is nothing to him.

The Apostles writing to *Timothie*, saith in his second Epistle, Chap. 2. vers. 5. *If thou fight not, thou shalt neuer attaine to the crowne: and why shouldest thou lose so faire a crowne for a momentes fighting? No man* (saith hee) *is crowned, except hee fight faithfullie. And 2. Timoth. 4. 8. There is a crowne of righteousness laide up, not onelie for mee, but for all those that loue the bright cmming of the LORD IESUS. When Paul was an olde man, and leauing this worlde, I*
haue

haue ended (saith hee) *my warrefare*, and *I haue fought a good fight*, and therefore I looke for that crowne. If hee had neuer beene a runner, hee would neuer haue taken this promise to himselfe, A crowne is laide vp for mee: And therefore, the LORD giue vs grace to labour for a while, that wee may rest from our labour in the life to come.

In the next verse hee prooueth that his warring and fighting in this worlde was not according to the flesh, taking the argument from the weapons and armour wherewith hee fought, such as the armour is, such shall the warring bee, if the armour bee weake, the fight shall be weake: if the armour bee strong, the fight shall bee strong. *Our armour* (saith the Apostle) *is not fleshlie*, our weapons are not of flesh nor fraile matter, *but our weapons are strong through GOD*, the power of GOD is in them, GOD is in the worde which wee speake, Hee setteth downe the ende, *To beate downe strong holdes*: This power will beate them downe, nothing will gaine-stand it.

Brethren, yee see by experience, put a rasour into a childe's hand, it will cut: this cutting cometh not of the strength of the child's hand, but of the sharpnes of y^e rasour. Take a gun, & put it into a child's hand, hee will slay a man, or shoote thorow a wooden doore: this is not by the strength of the childe, but by the strength of the armour. Euen so, GOD by His worde in the mouth of the silliest and weakest bodie in the worlde. will
slaye

slaye and kill the strongest man that goeth vpon earth, if He put His word & it were but in a blabbering mouth, as He did In *Moses*, that word shall come and pierce in thorowe flesh and bone, till it come to the mergh, and shall diuide asunder the soule and the Spirit, *Hebr. 4. 12*. It is not the man that doeth this, but the weapon, the word that is in his mouth. The multitude of this world; is beguiled, if they see a poore man set vp, they will measure y^e grace of God by the man, & they think the inward man bee as weake as the outward; and so Kings and Princes are beaten downe this way, and slaine, Earles fall downe slaine, men and women of all rankes fall downe slaine, as sure as euer ye saw a man slaine in the bodie.

Ye remember the Historie of *Samuel*, 1. *Sam. 15. 32*. he calleth for king *Agag*, and as soone as *Agag* commeth forward, and had eschewed the furie of the young king, thought that he should eschewe the sword of the aged man also: but *Samuel* calleth for the sword, taketh it in his hand, & cutteth him in pieces: So this worde, in the mouth of weake bodies, slayeth Kings and Queenes in the worlde, when they are laughing & playing they are slaine without their expectation.

Yet in this same verse marke the force of this armour, Yee heare not of the building, but of the throwing downe. It is true, he buildeth vp also, but thou must first be brought down & humbled, and then be builded vp vpo a new ground. What is he
that

that will build a new worke vpon an olde rotten wall: thou wouldest keepe nature and sinne, & yet be a new creature: no, thou must first renounce nature: for the slaughter of the old man must go before the quickning of the new man.

In the verse following, hauing spoken of the weapens, he commeth to the warrefare, and heere is a stranger battell than euer was foghten, *Wee throwe downe* (saith hee) *the imaginations, and euerie high thing*, &c. There is a battell, and a strange battell: *Paul* is the fighter of this battell, the warriour of the Lord Iesus, a warrier to Him, to win prisoners to Him, to take Kinges and Princes by the cares, and lead them to Christ. That thing that is assaulted in this battell, and against which *Paul* hath taken armour, is first the cogitations. By these cogitations is meaned the whole faculties of the soule, for the principall function is the reason of man. Nowe what is shee doing, but sitting in her Castle, building her rampiers, and casting her fowles about her, and snaring her selfe in her owne nette? And let thee bee. thou needest none other to trappe thee, thou wilt trappe thy selfe, take thou as much pride in thine own engine as thou wilt, if thou haue no more, woe is thee: It shall fetter thee, and take thee in the grinne, as surelie as euer thou sawest a birde caught in the nette of a fowler. The next thing that *Paule* assaulteth in this battell, is euerie high thing that is exalted against GOD; this I take to bee the pride of the

of the heart, which as an high mountaine, rising vp as it were to the heauen, exalteth it selfe against GOD, and holdeth out GOD, and the light of GOD. These then are the thinges which *Paul* assaulteth. Nowe to come to the battell, the first thing that *Paule* doeth, hee wealdes his weapons so skilfullie, that first of all he beateth down all the imaginations and reasonings of the mind, which are as rampieres and fowfies wherewith shee circuiteth her selfe to holde out GOD and His light. Next, hee assaulteth the pride of the heart, which as a mountaine exalted it self against GOD, hee beateth it downe, and maketh it equall with the ground. Thirdlie, hauing beaten downe all, hee commeth and taketh the thiefe by the necke, and leadeth him by the haire captiue to IESVS CHRIST, not to himselfe, that he should bee king ouer her: No, IESVS CHRIST is the King ouer the soule, as the Apostle in the second epist. to the *Corinth*. chap. 11. vers. 2. voweth the Church of GOD not to himselfe, but to her Spouse, to the ende that shee may bee safe, and GOD glorified. The man that seeketh his owne gaine, is but an hyreling. There are three actions heere, whereof the first two are none other thing, but the destroying of the sinne that is in the mind and in the heart. The third is the sauing of man, by leading him captiue to Iesus Christ, for the leading of a man captiue to Iesus Christ, is his safetie, and the libertie of the soule is this capti-
uitie,

nitie, and the flauerie of the soule is libertie to sinne. *When ye were slaves to sinne* (saith the Apostle *Paul* in the sixt Chapter of the Epistle to the *Romanes*, the twentie verse) *then ye were free from righteousness.* Marke heere a wonderfull power of God in this base and sillie Ministerie, (O! would to GOD men coulde knowe this power) destroying the deccite of reason, and beating down the pride of the heart of man, mounting vp against GOD. Alas, so great is the power of sinne, that it hath no match vnder heauen but this Ministerie. I will tell it ouer againe, There is nothing to throw this power downe but this Ministerie. When this Ministerie was not in the world amongst the Gentiles (of the which SCOTLAND was one part, for our Progenitors were Gentiles without GOD in the world) sinne raigned to death: (*Roman. 5. 21*) Multitudes of Gentiles perished: but from the time that Iesus Christ, the author of grace, came into the world, and brought with Him this Ministry, first He himselfe, thereafter His Apostles, amongst whome *Paul* was as painfull as anie man) made it manifest howe powerfull this Ministerie was by demolishing the kingdom of sinne, for then grace beganne to reigne, and the power of GOD was manifested.

Brethren, I dare affirme the onelie thing that holdeth down the power of sinne is this sillie base Ministerie, take it away, (for men wold faine haue it awy) and shoote it to the doore, (and for ought that
that

that I can see, I thinke it shall goe away) sinne shall come to an hight. Take away the thing that holdeth downe the head of sinne, and it shall reigne. Then, O miserable *Scotland*! heere I denounce shame & ignominie shall come to thee, shame and confusion to King and Court, Land and Burgh, if this candlestick be remoued. This shall be found by experience, if euer thing was true. And thou that wouldest run to damnation, hast the removing of it, that thou mayest haue thine own damnation. Nowe the last thing I see is the proper effect of this Ministry of the blessed God (& would to God the worlde could see the glorie of it.) the proper effect is not to slay men, but to saue them. This worlde thinketh that wee are come to slay them: No, wee are come to slay sinne in you, that will slay you, if it be not slaine. *Paul* (in the 1. epist. to the *Cor.* chap. 3. vers. 12. & 13.) compareth the Ministry to a burning fire, that burneth vp haye, stubble, and trees: euen so it burneth vp thy sinne, and the dross of thy nature, and al the vanities of thine heart, but saueth thy selfe. Howe is this that the world cannot abide the meane of their saluation? they cannot get rest neither night nor day, till they get away the thing that saueth them. Nowe it saueth the man, by taking him, and leading him captiue vnder the King of glorie. Ye see they that are superiours in the battell, when they say to anie man, Bee taken, if hee will not bee taken, they will slay him there: Euen so as truelie, if thou

thou wilt bee stubburne, and wilt not bee taken in this fielde, this word shall slay thee. Therefore, blessed are they that can suffer the ordinance of G O D, and stand still vntill sinne bee slaine, and they themselues bee ledde captiues vnder Christ, for that captiuitie vnder Him is true freedome. To that immortall and euerlasting King, bee all honour and glorie, for euermore, Amen.



THE TENTH SERMON.

PHILIPPIANS, CHAP. I.

18. What then? yet C H R I S T is preached all manner of wayes, whether it bee vnder a pretence, or sincerely: and I therein ioye, and will ioye:

19. For I knowe, that this shall turne to my saluation, through your prayers, and by the helpe of the Spirit of I E S U S C H R I S T.

20. As I heartilie looke for, and hope, that in nothing I shall bee ashamed, but that with all confidence, as alwayes, so now C H R I S T shall bee magnified in my bodie, whether it bee by life or by death:

21. For C H R I S T is to mee both in life and in death
advantage.

22. And

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22. *And whether to liue in the flesh were profitable for mee, and what to choose I know not :*

23. *For I am greatlie in doubt on both sides, desiring to bee loosed, and to bee with CHRIST, which is best of all.*

24. *Neuerthelesse, to abide in the flesh is more needefull for you.*

25. *And this I am sure of, that I shall abide, and wish you all continue, for your furtherance, and ioye of your faith :*

26. *That yee may more abundantlie rejoyce in IESUS CHRIST for me, by my comming to you againe.*

PAUL lying in bandes at ROME, there riseth vp two sortes of Preachers : The first sort of them that preached sincerelie, that GOD and His glorie might be aduanced. The second sort of them that preached not sincerelie, not for the aduancement of Christ nor His Gospell, but to adde afflictions to Pauls bands, moued with ambition and enuie towards him.

In the first verse which wee haue read in your audience, Paule vttereth his minde concerning these two sortes of Preachers, and this is his mind in effect, Let them (saith hee) preach as they will preach, let them preach of sinceritie for the glorie of Christ, let them preach for the fashion: how euer they preach, (preaching the trueth of God)

CHRIST

CHRIST is preached, even by them who preacheth not sincerelie. And therefore, because Christ is preached, I rejoyce notwithstanding of all that injurie which I receiue by their preaching: I rejoyce and will rejoyce, and no man will bee able to take my joye from me. Shortlie then, there is *Pauls* minde concerning these two sortes.

My doctrine shall bee generall: And the first thing that I marke heere is this, (and anie of you may see it) The Lord is glorified, Christ is magnified, even by a counterfeite doing of men, when they doe the thing that is good: yet not in sinceritie, nor of purpose to glorifie GOD in their doing. But their purpose not beeing to glorifie God in their doing, (they not doing sincerelie) howbeit Hee getteth His owne glorie by their doing, yet they shall get little thanks. It is not so much the turne it selfe, the action it selfe, preaching, or whatsoeuer it bee, that procureth to a man thanks and grace at the handes of God, as it is the purpose & intention in doing. I had rather doe the soberest thing in the world, and if it were to ~~eat~~ eat my meate, and drinke my drinke, of purpose to glorifie God in my doing, than to do the greatest and fairest worke that can be seene to the eye of man, without purpose to glorifie God in that doing. Marke it: Whether yee eat, whether ye drinke, or whatsoeuer ye doe, little or much, do all to the glorie of God, saith *Paul*, 1. Cor. 10. 31. And therefore, Brethren, there is nothing that a

man should so much looke to in his doinges and actions, as to his purpose, and to the intention of his heart. Looke thou as thou wilt, the Lord looketh chiefelie to euerie mans intention and purpose. He that preacheth, what is to bee respected with what measure of grace he preach, if in preaching his intention be to glorifie God & Christ: whatsoeuer anie man or woman doeth, let them looke aboue all things, that in doing their intention be to glorifie God, as euer they would looke for thanks at His hands. This is a lesson. I see here another thing. The Gospell is aduanced, I E S V S CHRIST is glorified in *Pauls* hurt, and who is a dearer man to Christ, than *Paul*? The lesson then is this. Wee see the Lord is glorified, when those whom He loueth best, is damnified in this world, in their hurt and damage Hee getteth His glorie: that thing which is done against them in malice, the Lord therein is glorified.

Well then, I learne by the example of *Paul*, If so bee that my GOD is glorified in mine hurt, if He getteth aduantage by my damage & skathe: then vnderstanding that glorie redoundeth vnto Him by my suffering, and it were by my death, I am bound to rejoyce & rejoyce, (saith the Apostle) and shall rejoyce: I am bound to rejoyce, and thou art bound to rejoyce still in glorifying God to the ende. So aboue all thinges, the glory of Christ shold be sought. What am I to be respected, & my shame, hurt & death? what art thou to be respected thy

thy shame, hurt and death? if it redound to \S glory of Him who made me and thee for His glorie?

Now, when he hath shewed his joye and mind concerning these two sortes of men, in the next verse he commeth to the cause of his joye. in that the LORD was glorified in his hurt and damage. For (saith hee) *I knowe that this shall turne to my saluation, &c.* That thing that is done to mine hurt, it shall bee so chaunged and turned about; that, against the expectation of men who woulde hurt mee, the LORD shall worke out my saluation. There is the lesson. If I can rejoyce, & thou canst rejoyce, that the LORD getteth glory by thine or mine hurt or skathe, wee may bee assured, that our trouble shall be wonderfullie altered & changed: that which was done to our hurt, shall turne to our saluation. The Apostle *Paul* saith, (in the 8. chapter of the epistle to the *Romanes*, verse 28.) *To them who loueth God, all things commeth for the best:* For if the glorie of GOD bee deare to thee, if thou preferre His glory aboue thy saluation, be assured thy life and saluation shall bee deare vnto Him: yea, thy saluation shall bee dearer vnto Him, than His glorie can bee vnto thee: for thou canst not loue Him so well as He loueth thee. *Moses* (*Exod. 32. 32.*) vttereth a wonderfull zeale to GODS glorie, and saith, Ere Thou destroye this people, raze mee out of the booke of Life: that is, altogether destroye mee. But what answer gets hee? No *Moses*, I had rather raze them

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out of my booke who haue sinned against mee. *Paul* desireth that he may be an *Anathema*, *Rom. 9. 3.* and that for the zeale hee had to the glorie of God. But Moses shall neuer bee scraped out of the booke of God, because hee loueth Gods glorie: *Paul* shall neuer bee accursed, because hee loueth Gods glorie. And if thou wilt looke to His glorie, all that euill which thou canst wish to thee for His glory, shall be turned to thine health and saluation. Then yee see there is nothing that we can lose by seeking of Gods glorie. Our damage shall be euer turned to our aduantage.

In the next part of the verse, and the verse following, is set downe the maner, and the ordinarie manes whereby the hurt and damage that the godlie suffer for the glorie of God, is turned ouer to their good: The Lord onelie is able to turne it to their good. Who is able to turne darknesse into light? death into life? ignominie into honour, but Hee? It passeth the cunning of all the creatures to make this wonderfull change: The Lord onlie is able to make this change. And certainlie, the shame, trouble, and affliction, that the godlie suffer in this life, woulde all bee the beginning of Hell, except that moste skilfull crafts-man, the Lord, come in, and made this wonderfull alteration, and turned all these thinges to their aduantage, except Hee turned death to life, ignominie to honour, and trouble to joye, the estate of the godlie in their sufferings were moste miserable.

Thinke

Thinke not that these things are good in themselves: No, death is not good of it selfe, it is a punishment for sinne. *Rom. 6. 23.* The Lord onlie maketh the change, and maketh death to bee the entrie to life: but the Lord doeth all this by ordinarie meanes and middle: and yet all the meanes which Hee useth, derogateth nothing to His glorie, because they all come of Him, and Hee hath the glorie of all. Seeing then, in making of this wonderfull chāge of darknesse into light, of death into life, of woe into joye &c. there must bee ordinarie meanes: woe be to thee that contemnest the meanes, for if thou doe it, the trouble shall lie still on thee till thou bee troubled in Hell: Sicknesse shall bee sicknesse indeede to thee, death shall bee death indeede, and the beginning of Hell to thee.

Then let vs take vp the meanes, as they lie here in order. Yee haue heard of one already, to wit, Rejoycing that God is glorified in trouble. If (as I haue saide) thou canst haue that heart and care of His glorie, that thou canst rejoyce in thy trouble, that thy trouble glorifieth Him, bee assured a wonderfull alteration shall bee made of thy trouble: Trouble shall be no trouble, affliction shall be no affliction, death shall bee no death: Onelie get thou this desire of His glorie.

Nowe followeth the next meane: The Apostle saith, *I am assured, that this thing shall turne to my salvation, through your prayers.* As the care to the glorie of God is a meane to make this alteration, and

to turne our troubles to our saluation: so the care and solicity of the body of the Church, the intercession and prayer that the godlie maketh for vs, who lye in trouble, is another meane: for the prayers of the godlie for anie member of the bodie of the Church hath a wonderfull effect. They will turne miserie into joye, darknesse into light, yea death into life. Yet howbeit others haue care of thee, lying in distresse, if thou thy selfe contemnest and despisest their care, if thou regardest not whether they pray for thee or not, & no body make intercession at GODS handes for thee, there shall bee nothing but trouble to thee: trouble shall alwayes continue trouble: affliction shall alwayes remaine affliction. And as thou contemnest and despisest the prayers of the Sainctes and the godlie for thee, so thou shalt lye still in miserie, and drowne in miserie at last. It is a follie to a man to thinke, that his owne care onelie for himselfe will serue the turne, contemning and despising the care of all others for him: I cannot thinke that such a one hath one spunke of godlinesse in him, who will cōtemne the care of others: For it is certaine, the sufficiencie of grace is not giuen to one man, or to one woman onelie, but to the whole members of the bodie. And therefore, there must bee a concurrance of the whole, all must concurre for thy good and saluation: for if the hand will stand vp and saye to the eye, to the mouth, to the foote, or to the rest of the members,

Care for your selues: foote, care for thy selfe: wombe, care for thy selfe, &c. I will care for my selfe: were not this a foolish hand? would not this hand perish and wither? yea, it would perish if the mouth fedde it not, if the foote caried it not, if the wombe receiued not sustenance to nourish it: Euen so. if thou sayest to the rest of the members of the Church, Care for your selues, I will care for my selfe, thou shalt die like a drie member, and be cut off: no saluation but in the vnion of that blessed bodie of CHRIST, which is the Church. And none yet euer came to Heauen, but by a certaine concurrence of the rest of the members of the Bodie, by praying, by preaching, by admonishing exhorting, and rebuking. If thou refuse this concurrence in teaching, admonishing, and comforting thee, thou shalt neuer get Heauen. *Paul* (in the 8. chap. to the *Romanes*, vers. 28.) saith, *Wee knowe that all thinges worke together for the best, to them that loue GOD.* Marke the force of the wordes. If there bee not a working-together for thy saluation, thou shalt not come to Heauen. There are two of the meanes whereby trouble and damage is turned to saluation. Yet there are more of them, for hee saith, *And by the helpe of the Spirite of IESUS CHRIST.* There is another meane. As it is a fault to one member to refuse the helpe of the rest of the members of the body of the Church, their prayers & intercession: so it is as great a fault, to leane so vpon the care of

anie of the members of the body, of the Church, or of the Ministerie, in preaching, praying, exhorting, and comforting, that in the meane time thou haue no care of thy selfe, to get the spirite and life within thee, for Christs Spirit is thy life: thou wilt not praye for thy selfe, but wilt bid the Church & Ministry pray for thee, as if that were enough. No, except that Spirite bee within thee, (which is the Spirit of Adoption) to make intercession with sighes vnspeakable at the hands of God: downe shalt thou goe, albeit that the Church and whole members thereof would please to holde thee vp. What if the hand had no motion, life, nor strength in it selfe, would the foote and the eye bee able to holde it vp? No, if the foote and the eye strue to holde it vp, they should rotte with the hand, and behoued to bee cut off: For whereto serueth a rotten member? It will infect the whole bodie, if it be not cut off. So if thou bee without spirite and life within thy selfe, howbeit all the rest of the members of the body of the Church would holde their hands about thee to holde thee vp, thou shalt fall downe and die. So as ye would haue others caring for you, care for your selfe, and see that yee haue the Spirit of God caring for you. If *Moses*, *Abraham*, and all other faithfull men would praye for you, it is nothing. What good did *Samuels* prayers for *Saul*? The Lord stopped his mouth, and forbade him to praye for him. Thus yee haue heard of three meanes whereby this wonderfull change is made:

made: The first is the care of God and His glorie: The second is the intercession of the rest of the members of the body: the third is the Spirit of Christ interceding for vs, and the care which we haue of our selues. We haue need of these meanes. And certainlie the day is approaching, that experience will tell the truth of these thinges. *Paul*, a man euer afflicted, in trouble and vnder danger, telleth of his owne experience what hee founde. But are there yet anie more meanes? Looke the verse that followeth, *As I (saith hee) heartilie looke for, and hope, &c.* The worde importeth such an hope, as when a man hath his head raised vp, his eyes open and bent, awayting for anie thing attentiuely. Wee see when a man looketh earnestlie for any other, his head will bee lifted vp, his eyes will be bent, looking to that place where from he should come: and if he loue him well, he wil looke attentiuely, hauing both heart and eyes bended vp, with hope of his comming. The like worde in the 8. chap. to the *Rom.* vers. 19. is ascribed to the creatures: They awaite with feruent desire, when the sonne of God shall be reuealed.

I shall make the words more plaine: *I hope*, according to mine attentiuely expectation, *that in nothing I shall bee ashamed*: that is, that I shall neuer thinke shame of my Maister Iesus Christ: because, that if I thinke shame for any thing which I suffer for His cause, I thinke shame of Himselfe. Hee saith, *that in nothing I shall bee ashamed*: There is the
nega-

negative: I will be ashamed of nothing. But what more? *With all boldnesse of spirit I shall magnifie Him in my bodie*, not in my soule onelie, but in my bodie also: and that, *whether it bee in my life, or in my death*. Hee casteth in the argument of this assurance, *as in all times by-gone, euer to this houre, I haue magnified Him in my bodie*. So this by-gone experience (would he say) maketh me to be assured by hope, neuer to be ashamed of Him, but to glorifie Him in life and death. Then take vp the lesson. Amongest the rest of the meanes whereby this change is made, of miserie to felicitie, of death to life, and all things are made to serue to our saluation, Hope is one, and it is the fourth in number. Wherein standeth this Hope? That in no affliction which I suffer for Christes sake I will bee ashamed, and so shame the Lord. (For in suffering if thou blushest, and thinkest shame, thou shamest Him) But by the contrarie, in all things that I shall doe or suffer in this bodie, I shall doe with courage, confidence, and libertie: I shall suffer with courage, confidence, and libertie, And so, in doing, in suffering in the bodie, I shall magnifie my LORD. So this is the point: If I glorifie Him before men with courage and boldnesse in mine afflictions, I may bee assured, Hee shall glorifie me before His Father in Heauen, *Mat. 10. 32.* They that suffer with Him, shall reigne with Him, *2. Timoth. 2. 12.* But by the contrary, if thou with blushing think shame of Him and of His Gospel,

and

and of the afflictions of the Gospel, if thou shame Him before the world, He shall shame thee before His Father, *Mark* 8. 38. So this Hope is no small matter, for if thou haue an assured Hope during thy whole life, thou shalt magnifie Christ, whatsoeuer falleth out in life or death, assure thy selfe all shall bee turned to the glory of God, and thy salvation. All the troubles that shall bee laide vpon thee in this worlde, shall bee so turned ouer, that they shall serue to thy good and consolation. But if this hope be away, if thou lie sluggishly, not hauing thine head raised vp, with closed eyes, not looking and hoping that thou shalt glorifie thy Lord, not caring for His glorie, either in thy life, or in thy death, all thy miserie that lighteth vpon thee, shall remaine miserie, and shall presse thee down to euerlasting damnation. Looke then how precious this hope is: Learne another thing here. There standeth much in these two, in shame and blushing, in confidence, libertie, and courage: I say to thee, there standeth more in the consequents of suffering and doing, than standeth in the suffering and doing it selfe. I suppose thou suffer the death for Christes sake, if thou bee ashamed in suffering, and hast not libertie and courage, thou sufferest not so much for C H R I S T, as for thy selfe: and thy death is nothing else, but a death to thee, and thy suffering is nothing, but a suffering to thy selfe. Euen so, do what thou wilt doe to glorifie Him, if it be not done with libertie, freedome,

freedome, and courage, thou lovest thy trauell. Seeing then, that so much standeth in the disposition of the heart, let euery man looke that hee prepage himselfe with courage and confidence against the daye of triall, that with confidence in suffering he may magnifie God: *Paul* saith to *Timothie*, in his 2. epist. chap. 1. vers. 8. *Bee not ashamed of Christ, nor of me, that am His captiue.* Thinke shame of none that suffer for Christ, but rather bee thou partaker of that affliction, to suffer with courage and confidence those things with them.

Yet marke another thing here: he saith, *that he might magnifie Christ in his bodie*: Hee speaketh not of the soule. And so I obserue, that of the very bodie, (let bee of the soule) euen of the very bodily masse which thou bearest about with thee, a great duty is required for the glorifying of God and His Christ, When thou art liuing in thine actions, when thou art dying in thy death, it must be an instrument glorifying God, when thou art going vpon thy feete, it must bee an instrument of His glorie: when thou art lying in thy bedde, yea, the Lord must bee glorified in it, when it is dissolued into ashes in the graue. I marke this against that vaine conceite of men, who will saye, What care I, so I keepe a good minde to God, let mee prostitute my body to harlotrie, gluttony, and all vices, yet I will keepe my soule to God. No, either God will haue all, or the Deuill will haue all. Awaye thou idolater, who wilt keepe thy soule to GOD,
and

and wilt bowe thy knee to *Baal*, the Deuill will get both soule and bodie. *Paul* saith not, that the Lord hath only bought thy soule with a price, but that Hee hath bought both soule and body, that they should glorifie God, 1. *Corin.* 6. 20, *Ye are bought with a price, ye are not your owne.* Fye, filthie bodie, that wilt say, May I not doe with my bodie as I please? Hast thou power to reauce it out of the handes of the Lord? The Lord hath the power of thy body, and in that last day thou shalt bee challenged with theft and sacriledge. And when hee hath said, *ye are bought with a price*, hee subjoyneth, Glorifie God not in your spirite onely, but also in your bodies: Either Hee will haue both, or else none: Thinkest thou to send thy soule to God, and thy body to the Deuill? No, either the Lord shall get both, or both shall goe to Hell. Take heed how ye keepe these bodies, ye shall render accompt of them: Thy body should be the Temple of the holie Spirit, if thou defile the seate of that holy One, shame shall light vpon thee. I marke heere: To assure himselfe of continuance, that hee shall continue in glorifying God in life and death, he taketh an argument from his former experience, Euer hitherto I haue glorified God in my body, & I haue a stedfast hope, that I shall continue, & that all the actions of my body shall glorifie Him: and when I am dead, He shall be glorified in my body.

It is good then, to begin well, and to haue experience, that thou hast serued **G O D** well in thy calling.

calling: for experience bringeth hope, and hope maketh thee no wayes ashamed, *Rom. 5. 4. 5.* And if thou haue experience that thou hast serued **G O D**, and Hee hath beene with thee, and kept thy bodie in puritie, thou mayest bee assured to continue to the ende: Not that our continuance standeth in our self, (no our continuance standeth not in our selues, for the best man that liueth is not able of himselfe to stand one moment) but our standing is in God, for if Hee would take His grace from vs, in one moment, we would fall. It is the loue that He beareth to vs that holds vs vp: be once assured of that loue of **G O D** towards thee, and then thou mayest bee assured, that thou shalt glorifie God both in life and death.

Now in the next verse he saith. *For Christ is to me both in life and death aduantage:* Hee giueth a reason wherefore hee saide hee would magnifie God in his bodie, both in life and death: The reason is, because of the aduantage hee hath of Him, **CHRIST I E S V S** is aduantage to him. And when? Not when I liue onelic, (saierh hee) but in my death also. Is it not good reason that I should glorifie Him both in life and death, in whome I haue aduantage both in life and death? All men doe for aduantage. When a man hath done and suffered, hee woulde haue aduantage. When wee honour the Prince, or anie man, all is for aduantage. If gaine moueth to honour men, to serue them, where was there euer such a gaine and aduantage

vantage as may bee looked for at the handes of
 CHRIST? If gaine will mouue thee, where wilt
 thou get it, if not in CHRIST? Would thou haue
 gaine & aduantage for thy doing in thy lifetime?
 He will giue thee it. Thou shalt not do one deed,
 but thou shalt haue thine hire in thine hande.
 Wouldest thou haue gain in thy death? if thou die
 for Him, thou shalt get as fair an aduantage as euer
 man got. Indeede, a man will giue thee gaine for
 honouring him in thy life-time, but when thou
 art lying in thy deathbedde, canst thou get aduan-
 tage out of the hand of a man? Suppose a Mo-
 narch would giue thee a kingdome, what aduan-
 tage is it to thee, if thou liuest not to brooke it?
 But I tell you plainelie, The LORD is greater ad-
 uantage to vs in death, than in life; and all this ad-
 uantage which wee haue of Him in this life, is no-
 thing in respect of that aduantage which we shall
 get in the life to come. *Paul* (in the third chapter
 of the Epistle to the *Philippians*) when hee hath
 counted al his aduantages, and numbered out all
 the prerogatiues which hee had in this worlde,
 That hee was a *Iew*, a *Pharisee*, his father a *Pharisee*,
 of the Tribe of *Ben-jamin*, none so zealous of the
 Lawe as hee, &c. manie aduantages and great pre-
 rogatiues: but after that hee once commeth to
 CHRIST, and getteth Him, hee sayeth, All is but
 dung, in respect of that excellent knowledge, of
 that aduantage of IESVS CHRIST. As I counted
 much (would he say) of these earthlie aduantages
 before

before I knew Christ, euen so, after that I once had gotten a sight of Him, I counted them nothing but dirt and dung. And therefore, hee telleth out the aduantages and gaines that hee founde in Christ. That (saith he) I may be found in Him: that is, not hauing mine owne righteousnesse, which is of the Lawe, but that which is through the faith of Christ, euen the righteousnesse which is of God through faith. There is the first aduantage, Thou art justified before the Tribunall of GOD. What king can giue thee that aduantage, to set thee vp as a free-man before the Tribunall of God? And albeit thou hadst gotten all the aduantages that kings can giue thee, if thou gettest not this aduantage to stand before that Tribunall, cloathed with Christ, thou shalt goe to damnation. Then hee addeth to another aduantage, That I may knowe Him, and the vertue of His resurrection, and the fellowship of His afflictions, and bee made conformable vnto His death, if by any meanes I might attaine to the resurrection of the dead. There is the second aduantage: thou art made like vnto Him in holinesse, and both in suffering and in glory, thou art comformed vnto Him. Well is y man that can get this aduantage, to be glorified. What are all aduantages to be counted of that can come to thee in this life, in respect of this aduantage? that when thou art lying (a vilde bodie) in the graue, Christ shall take thee vp, and set thee in that glory which is prepared for the sonnes

sonnes of G O D. Alas ! if men coulde see the
aduantages which are in C H R I S T: For all
faileth for fault of sight: If men got but one blink
of C H R I S T, they woulde not giue that sight
for all the kingdomes in the earth: Wee want
spirituall eyes and senses. These spirituall aduan-
tages in C H R I S T, are seene onelie with a spi-
rituall eye: and for fault of that spirituall sight,
wee see not the aduantages which are in Him.
There is nothing which wee shoulde more desire,
than these spirituall senses, wherewith wee maye
get a sight and fore-taste of these thinges which
are in I E S V S C H R I S T.

Nowe, in the next verse, taking occasion of the
wordes, that C H R I S T was aduantage to him
both in life and death, hee beginneth to doubt,
whether it were better for him to liue or die *And*
whether (saith hee) *to liue in the flesh were profitable*
for mee, or what to choise, I knowe not: I thinke I
woulde bee dead, to see mine aduantage which I
will get in death: for my gaine, which I get li-
uing, is nothing to that aduantage which I will
get in death: But I am straited, whether to liue
in the flesh, or to goe out of the bodie. Then he
bringeth in the reason, *It is better for mee to bee loo-*
sed, and to bee with C H R I S T: I will bee at Him,
(yet hee saith, I am in doubt, and not resolved,)
Neuerthelesse, to remaine in the flesh, is more needefull
for you: For albeit it bee better for me to be dead,
yet when I looke to you, it is worse for you. Af-
ter this

ter this doubting and reasoning, hee concludeth,
*I will liue then, and the LORD will keepe mee
 for your weale.*

Then, Brethren, I will marke heere one or two
 thinges, and so I shall ende. Yee see a doubting
 in PAVL, whether hee shoulde liue or die, which
 distracteth his minde. This doubting is common
 to manie: For sometimes wee woulde liue, and
 other whiles wee woulde bee dead. But looketo
 the cause that distracted PAVLES minde, and
 made him to doubt, whether hee shoulde desire
 to liue or die. Some men woulde die, because
 there is nothing in this worlde but miserie: Some
 men woulde die for other causes, because of sick-
 nesse, some because of shame following some of-
 fense, for the life is tedious to a miserable bodie,
 the life which shoulde bee comfortable, is tedious
 in distresse.

But howe manie commeth to this point, To
 desire to bee dissolued for the glorie that is with
 IESVS, and saith, If I were away, I woulde get
 this aduantage of glorie? Who woulde be awaye
 for the glorie of Heauen, and aduantage that is
 laide vp there? It is a rare grace to get this de-
 sire. No question (thinke as yee will) infinite joy,
 glorie, and passing aduantage is in Heauen.

Againe, some men woulde liue, wherefore? be-
 cause they are fresh, Greene, and able men: they
 would passe their time yet: Some men would liue,
 because they haue wife and children, and woulde
 care

care for them, (I condemne not lawfull care) but all this desire is vaine. Where wilt thou get that man, that would liue to help the poore Church of CHRIST with his labour? How manie will come on with this, to liue onelie for the weale of the Church of CHRIST? I desire such a Pastor who is minded to liue for the care & he hath to leade manie by the hand to Heauen, ere he goe away, that he may winne manie soules to CHRIST, that hee may bee the welcomer when hee commeth there himselfe: He is happie. It is the sight of that Heauenlie glorie, that maketh men to haue this forsaided desire. Howe manie seeth that Heauenlie glorie? Fie on vs, seeing such a glorie laide vp in Heauen for vs, that yet will not make a meane to get it: wee perish for fault of sense: There is no lacke of aduantage in CHRIST, but the lacke is in me, & in thee, I haue no desire of that glorie, thou hast no desire of that glorie, and so wee perishe. Therefore, get this sense of glorie in time, or else thy soule shall bee drawne out of thy bodie. Doe accordinglie. Wouldest thou haue it sweetlie loosed? Then get in time a sense of this glorie. Wouldest thou haue it pulled out by force? The neglect the sense and sight of this glorie.

Obserue another thing of the care of *Paul*. He counted nothing of all these afflictions, in respect of the care which he had of the Church of God. I wonder at this care of his, considering now our carelesnesse: For if euer care was dead out of the

hearts of men, it is now dead. Farewell the care of
 the Church of God in *Scotland*, for fault of \bar{y} zeale
 of Gods glory, & the care of the Church of God.
 I see this Land, and the Church of GOD therein,
 decaying. Learne another thing of PAVLES resolu-
 tion. Yet he resolueth to liue. & that for the weale
 of the Church of Christ. Marke it. There is none
 of vs, but wee should desire to haue the fruition of
 the glory and joye that is in the face of Iesus: yet
 we, who may profite in the Church of God in this
 life, are bounde to desire to liue for a while, that
 the Church may be holpen. The Lord accounteth
 more highly of this desire, than of a desire that a
 man hath to die, and to bee with Iesus. The Lord
 accounted more of PAVLES liuing, to helpe the
 Church, than of his glorifying Him in his death.
 Thinke yee that PAVL woulde haue liued so long,
 except the Lord had seene him profitable to His
 Church? And no question, \bar{y} Lord Iesus (knowing
 the misery of this earth) would haue taken vp His
 Apostles at His ascension with Him, if He had not
 loued the weale of His Church. There is no good
 body, but the Lord woulde haue them with Him:
 yet Hee letteth them remaine heere in paine, that
 they may help the Church, otherwise there would
 not be a good body left liuing in *SCOTLAND*, Hee
 would take them all away, and glorifie them. But
 so long as Hee hath a Church in *SCOTLAND*, Hee
 will let good men continue, but when Hee taketh
 them away, wo be to them that tary behind! It is
 wonderfull

wonderfull to see how the Lord will keepe a man by whose trauels Hee will helpe His Church. All the worlde will not get leaue to hurt an haire of his head. HEROD taketh PETER, and putteth him into prison, laying him betwixt two souldiers, thinking to exccute him y next morning, *Act. 12.* But the Lord by His Angell wakeneth him, and bringeth him safe out, and yet hee wist not what hee was doing. PAVL and PETER were wonderfully deliuered, so long as the Lord had to doe with them: but when He had done His turne, and they fell into the hands of NERO, there is no more dinne of them, they were slaine. So long as the Lord hath adoe with any man He will shake Heauen and earth ere hee perish. Well, the care of the Church of God is decaying in SCOTLAND. Leavs crie, LORD, put the care of this Church, and the care of the members of the body of Christ, into the hearts of men, that euery man may care for the saluation of another, and that God maye bee glorified in them through His Sonne Christ

Iesus our Sauour: To whome, with the

Father, and the Holy Ghost, bee

all Prayse, Honour, and

Glory both now and

for euermore,

AMEN.



THE ELEVENTH SERMON

TITVS, CHAP. III.

3. For we our selues were in times past vnwise, disobedient, deceiued, seruing the lustes and diuerse pleasures, living in malicioussnesse and enmie, hateful, and hating one another.
4. But When the bountifullnesse and loue of GOD our Saniour toward man appeared,
5. Not by the workes of righteousness, which wee had done, but according to His mercie Hee saued vs, by the washing of the newe birth, and the renewing of the Holie Ghost,
6. Which Hee shedde on vs abundantly, through IESVS CHRIST our Saniour:
7. That wee, beeing justified by His grace, should be made heyres, according to the hope of eternall life.

IF we shall consider this Text (welbeloued in IESVS CHRIST) we shall find in it three things. The first, the miserable estate and condition of man, wherein hee stood before hee was called to grace by IESVS CHRIST. The next, is his mercifull deliuerie, frō that miserable estate and condition. The last is the ende of his mercifull deliuerie

deliuerie: to wit, That he should serue God all the dayes of his life, in all maner of thankfulness for so mercifull a deliuerie. And seeing our communicating with the bodie and blood of the LORD approaches, our preparation cānot stand in three better thinges than these: First, in a knowledge of our miserie before that we knew God in CHRIST: Next in a knowledge of our mercifull deliuerie from that miserable estate: And thirdlie, in a due tie toward God for our deliuerie. We shall speake at this time of the first two.

Now, to returne, and to goe thorow the words as the Lord will giue vs grace: The occasion of the setting downe of this first part, to wit, of our miserie before we knew Christ, is this: Immediatelie before he hath exhorted TITVS to vse all kinde, of lenitie towardes them that were not conuerted, not to deale with them in rigour, but to deale with them in meeknesse. Hee giueth the reason: Looke what they are now, euen such were we before wee were called, liuing in concupiscence, our mindes were rebellious against God: therefore let vs deale with them as wee woulde haue beene dealt with our selues at that time. I marke here first, That our miserable estate that we stood in, before we were called to this grace through Iesus Christ shoulde neuer be forgotten. The miserie of nature wherein wee are conceiued and borne, and wherein wee liue for a time, till wee knowe Christ, should neuer goe out of our remembrance: When thou hast

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plaide.

plaide the foole a while in sinne, when thou hast followed harlotry, committed murther, oppressed thy neighbour, & when God hath called thee out of that miserable condition, & made thee to know Him in Christ, forget neuer thy former misery, forget neuer that thou hast followed filthinesse, murthered, oppressed, &c. Saith the Apostle to the *Ephesians*; who were *Gentiles* after their conuersion in Christ, Forget your olde done deedes? saith he so? No; but he saith, *Remember that ye were Gentiles.*

Brethren, it is true, the estate of grace in Christ hath a sweetnesse with it, if a man or woman haue a sense of it, but looke that the sweetnesse of it mis-relish not so the taste, that in the meane time thou lose all sense of thy former misery. Keepe therefore both the misery and the deliuary in thy mind, that thereby the true sense of GODS mercie may be stirred vp in thine heart: for none haue the true sense of the mercie of God in Christ, except hee onelie that sigheth for the miserie which we did lie in before. This is the first. Another thing I marke here. This same remembrance of our misery, it should make euery one of vs that stand in grace, to haue a compassion vpon sinners: where euer thou seest them, labour to winne them, but with pitie, and let bee thy bitterness: A man that hath no pitie, but is full of bitterness against a sinner, that man hath forgotten that hee was a sinner before. There is no man so cleane, but there is a remaining corruption in him, albeit hee

. see it

see it not. They that haue the true zeale of God, they will indeede bee seuerer against sinners: Why not? but they beginne alwayes at their selues, and then reprocue others. Hypocrites beginne not at themselves, but they hide and cloake their owne sinnes, and are alwayes seuerer against others. But the man that beginneth at himselfe, his seueritie is aye mixed with pitie.

But to come to the words, *Wee Were such as they are now*: we were mad, and out of our right wit, we were beside our selues. There is the first part of our miserie in nature, for wee were all miserable by nature: there is not one soule, but it is borne miserable by nature. Yee see then, Brethren, our miserie beginneth not at our body: (there are manie who if they haue their body well disposed, are at ease then, but if it be not well disposed, they are heauily displeased, then they grone and sigh) no, our misery beginneth not at our body, it beginneth within vs, at our soules, and not at y^e inferior parts of the soule, but at the minde, which is the most excellent part & light of our soules, and that should guide all the rest of the powers of y^e soule. Nowe the sicknesse of it is madnesse, it is blinde, ignorant, without judgement, and wee are madde fooles by nature. There is no man born in y^e earth, but he is borne a foole: thou art borne a mad bodie, and besides thy selfe. Thou wilt thinke thy self very wise, & thy wit will compasse Heauē & earth, yea, & others that look to thee wil think thee wise,
but

but if thou haue no more than nature, thou art a foole. As he is a fool in very deed, who thinketh he speaketh alwayes an oracle, euen so art thou, that art not in Christ, and countest thy selfe wise: the wiser thou thinkest thy selfe, thou art the more and the more a foole. All this is to let men see, that none is wise without God: For when the light of GOD is not in thee, all that thou doest is foolishnesse, and hee that is wise without GOD, shall curse his wisdom one day, and saye, that all was but madnesse: yea, and all the Monarches in the worlde shall curse that wisdom, which they had without God. This natural sicknesse goeth further downe, it descendeth to the heart, it tarieth not in the minde: But next wee become maine rebelles against God, hee that is madde, he is set to rebell, and he is froward, euer inclining to disobedience against GOD.

Brethren, yee knowe there are two sortes of fooles amongst men: Some fooles are sillie simple fooles: other fooles are malicious fooles: by nature we are all borne fooles, but malicious fooles, euermore rebelling and displeasing GOD. If wee compare these two sortes of fooles together, the second is worst. LORD saue vs from a rebellious heart: For I tell thee, the minde is not so blinded, but it hath some sight of GOD: but the heart of man, after the fall, is altogether inclined to rebellion: so that if there bee one spunke of light left in nature, it will trauell by all meanes to put in the finger

finger in the eye of the minde, and put it out. And therefore, trauell to reforme thine heart, for if it bee not reformed, it shall euermore carrie thee the wrong way. So there are two partes of the miserie of man. Nowe commeth on the thirde. Thy miserie endeth not heere. Marke, and trauell to finde this in experience. (Fie on vs, if wee knowe not our selues, for if wee know not our selues, wee shall neuer knowe God aright.) The thirde part standeth in actions, for the madde and rebellious heart must breake out in some actions. Can a mad and rebellious bodie bee idle? Hee calleth our works wauering, going out of the way. Can a mad man keepe the hie waye? No, but euermore hee goeth to one side or other. No more can wee by nature goe forwarde in the right waye: for by nature wee are madde, frowarde, and disobedient. It is true, naturall men will doe things that are right in themselues: but no man shall do that which is good in it self rightlie, that hath y rebellion in his heart: for wee doe nothing rightly, but when our eyes are vpon God. Albeit the action were neuer so good, if thou seekest not G O D in it, it is not done rightlie. Thou mayest well doe it to please the eyes of men, and thou mayest get thanks at the handes of men for it, but thou shalt get none at Gods handes: so if thou wouldest bee accepted of G O D, and wouldest haue the action of thine handes to please God, first looke that thine action bee good, and then looke to God in thine action.

Then

Then there are three parts of misery of the naturall man: first, madnesse in the mind: secondly, maliciousnesse in the heart: thirdly, his actions are wauerings, all wandring out of the way.

To goe forward. Hee describeth this wauering, and he calleth it seruing: it standeth in flauerie, his whole life-time is but a seruice and flauery. The naturall man, if hee haue no more but nature, hee is a slaue and a seruant, bought and solde, for *Paul* saith, *hee is solde to bee subject to sinne, Roman. 7. 15.* Suppose hee were a Monarch of the whole earth, if hee bee without the newe man, hee is a slaue. It is true, hee will haue manie seruantes vnder him, but hee is the first and chiefe slaue himselfe: yea, hee is a greater seruant than the verie kitchen boye, and the moste abject seruant in his house. But to whome is this seruice done? To whome are wee slaues? In plaine talke, hee saith, to concupiscences. Hee calleth them pleasures, but sic on them, howbeit they are sweete things, yet they haue a soure ende. Harlotrie is sweete for a time, but, O that bitternesse in the ende! It is sweete to murther, but, O that bitternesse that it shall bring with it in the end! it shal be bitterer than the very gall. *Paul* maketh mention here of a varietie and diuersity of lusts. Thou that seruest thine own lusts, art not subject to one maister only, but to an hundreth: thou art subject to many vncleane maisters of diuers qualities.

Brethren, are these our maisters? Fy vpon them,
the

the seruice done to them, it is a vile seruice. Thou that art a lord, when thou lookest to thy kitchen boye, thou wilt thinke his seruice vile, but fye vpon thee, thou art a greater slaue, hee is an honest seruant, but thou art a slaue: for thy seruice is done to thy filthy pleasures, there is a variety of them, and so thou hast manie maisters, whom thou seruest. And therefore, yee will see these men who serue their owne lustes, to bee the wearieft bodies y euer liued, euen as if they were drawne thorow a myre: for the onely true and cleane seruice, is the seruice of that onely one G O D: the onely repose of thy soule, is on that one G O D: there is no rest, but on Him. Awaye with that creature that drinketh in the soule lustes of this earth, that is no rest to him heere, and woe to that rest that shall come in the ende. So there are the maisters which wee serue, soule concupiscences, and fleshlie lustes. It may bee asked, Will a person bee subject to such a great varietie of concupiscences? I answere, The seede of euerie sinne in the worlde is in euerie man: so all concupiscences are in thee, because the seede of them is within thee: No, the best men in the earth hath the seede of these lusts, which budde out into actions: it will lurke for a time in the winter, but in the spring it will breke out, and then thou wilt knowe thou hast it, when thou feelest the stinke of it. So there is the first answere, the seede of euerie sinne is in the heart of euerie man, in such sort that it wil make thee loath
at it,

at it, if thou sawest it: but alas! it is hidden from our eyes, that wee cannot see it, and therefore we loathe it not. Againe, in some men and women, that seede of all lusts will breake out in actions: A man that followeth harlotrie, will bee a drunkard also: an auaritious man, will bee ambitious also, &c. It is a maruell to see howe manie sinnes will be reigning in one miserable slaue, and to see howe that slaue will bee hurried from one sinne to another. Fie on thee, wilt thou neuer get thy fill of sinne? thou shalt once bee filled with wrath, and then thou shalt loathe at thy sinnes: For albe- it there were no more but one sinne in thee, it is enough to cause thee to goe to Hell.

Nowe to goe forward: Hee numbers out some of these concupiscences, and the first is malice, maliciousnesse in the heart against our neighbour. Then commeth in her two daughters, enuie and hatred. When thou art sorie at thy neighbours weale, and wouldest not see him thrive, then thou wilt hate him. There are three particulars, and they are as manie pleasures to them that serueth them: hee that hath malice, thinketh himselfe neuer well, but when there is malice in his heart: from thence commeth enuie, and the enuious heart is neuer well, but when it speaketh euill of his neighbour, for that is meate and drinke to it: hee that hath hatred, is neuer well, but when hee hateth his neighbour, and that is his meate and drinke.

Now

Nowe I shall drawe these concupiscences into certaine rankes. There are some of them against God, some against our neighbour, & some against our selues, amongst the which is intemperancie. Fie on thee, O *Epicurian* ! thou sinnest against thy selfe. Now the Apostle in setting downe these concupiscences, maketh a choise of the concupiscences against our neighbour, for if we bee malicious against him, wee are malicious against G O D. Whosoever is enemy to man, hee is also enemy to God. Now there is no harmonie amongst men that are onelie naturall: For without G O D in Christ, there is no true loue, no true concord. Put a man and a woman together without God, will there bee anie concord there? No, for the duties of the first Table are requisite for the discharging of the duties of the second Table, and must preceede them. Howe canst thou loue thy wife or thy children, without God? No, there is no true loue, and the ende shall prooue it to haue beene but hatred onelie.

In the ende of the verse hee setteth downe two sortes of hatreds, hee saith *hateful*, that is, hee that suffereth hatred: then hee subjoyneth, *hating one another*: wee are odious to others, and againe we hate others. Alwayes marke one meeting here. Thinkest thou to hate, and not to be hated again? It is but the iust judgement of God, that as thou enuiest and hatest, thou also to bee hated and enuiued. What harmonie can bee heere, when thou
hatest

hatest mee, and I thee? No true concord, but all is lose. There is no conjunction, but that which is in CHRIST IESVS. When this conjunction is not amongst men, away with all other conjunctions. This is shortly the miserable estate wherein wee stood by nature, before the participation of mercy in CHRIST.

Now I come to the other estate. An alteration must bee made, or else wee are gone: For what can become of a body that dieth in madnesse? Nowe looke howe wee are deliuered: *But* (saith hee) *after that, the beautifullnesse and loue of GOD our Saniour appeared.* There is the way how our mercifull deliuey commeth on. Yee reade not one word heere, that man lying in misery, began to find out a deliuey himselfe. Ye reade not that the mad man of himselfe beginneth to take vp himselfe: hee saith not, Then we took vp our selues: No, no, we would haue lied long ere we had takē vp our selues. Then the naturall man waltering and wallowing in sinne, and drinking in the foule pleasures thereof, he will neuer take vp himselfe, and let him goe on, if hee should liue ten thousand yeeres, hee will neuer bee the better, but still worse and worse. Can a man that is dead naturally, thinke of any life to himselfe, to rise vp, and stand againe? Not such a thing, hee cannot so much as once thinke to rise vp.

Now, Brethren, we are all blacke dead spirituallic, by nature there is not one spunke of that Heauenlic

uenlie life in vs, no more than in a dead bodie, that is dead naturally, there is a spunk of naturall life: and we are not halfe dead only, but are whole dead. Can a naturall man once thinke of a spiri- tuall life? No, and therefore *Paul* saith, *Ephes. 2. 51.* *When Wee were dead in our sinnes, Wee were quickned by CHRIST,* meaning that wee had no power in our selues to rise againe. If it bee so then, when I see a wicked man (that hath beene seruing his foule lusts all his life-time) take vp himselfe, I will not saye, that that man tooke vp himselfe, I will say, there is a dead man risen to life: I will aske of thee, In the beginning of the creation, thoughtest thou of thy creation? desiredst thou to thinke of it? No, no more thoughtest thou of thy regeneration: thou thoughtest as little of thy second crea- tion, as thou thoughtest of thy first creation. And therefore it is well saide, Hee created thee without thee: And as Hee created thee without thee, so He redeemed thee without thee. Darest thou saye, that thou gauest counsell to thy redemption, and thoughtest of it when GOD redeemed thee? then how commeth this worke on? We are preuented, something appeareth that was hid: there was one thing long hidden, & now it beginneth to shine. And what was this bountifullnesse & loue to man- kinde? it was hid, and breaketh out. And who is it that is bountifull? is this any mans bountifulnes? No, it is the bountifullnesse of GOD: and this quickning loue is GODS, and that towards man.

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And what God is this? Hee calleth Him *G O D* our *Sauour*: For God is considered two wayes, as a Creator, and as a Sauour. It is the loue of Him as a Sauour, that is shewed to thee in thy Redemption. And when was this loue reueiled? when *IESVS CHRIST* came into the world, and tooke vpon Him our nature, then this loue brake out toward man: Hee loued him from all Eternitie, but it brake not out till then. Make then. It is the loue of *G O D* that saueth, it is *G O D S* bountifullnesse that saueth: our deliuerie behooued to proceede of a wonderfull bountifullnesse in God, whereof the ground is loue. If Hee had not loued thee, Hee would not haue deliuered thee. Then it is not a common loue which He beareth towards vs, but there is a speciall loue in *G O D* to mankinde: He loueth not these Heauens, these Starres, so well as Hee doeth men. No, Hee communicateth not the thousand part of those thinges that Hee communicateth to man, either to the Heauens, or to the Starres. Then it is not the loue of *G O D* the Creator that doeth this, and is the ground of this bountifullnesse, and of our life in Him: but it is a speciall kinde of loue. It is that loue that proceedeth of *G O D* the Sauour. It is not the loue of a Creator, but of a Father, not to the creature, but to the sonne. *G O D* loueth His sonne better than Hee doeth His creature, He loueth vs as His sonnes. If there were no further loue of *G O D*, but as Hee is a Creator, thou durst
 neuer

neuer crie, *Abba*, Father: and except the Spirit
 spreade abroad into our heartes that loue which
 Hee beareth vnto vs, for all the world thou durst
 not appeare before Him. The time is set downe
 when Hee hath saued vs, when His singular loue
 appeared in the world, Hee saued vs beeing ma-
 nifested in the fleshe. Then it followeth that wee
 were lost, and gone, when GOD of His loue put
 to His hand, and saued vs, wee were out of our
 right wit, rebelles to GOD, wauering, and vaga-
 bunding out of the right waye, slaues to our owne
 lustes. Whome count yee lost, if these be not lost?
 I will neuer count of a reprobate person, who is
 giuen ouer to filthinesse, to harlotrie, to murther,
 to oppression, to mischiefe, &c. I will neuer count
 of him but as a madde, desperate, and lost bodie:
 when hee is walking abroad, and moouing in the
 world, hee is but a dead carcas: and if hee come
 to GOD againe in mercie, it may bee saide, There
 is a dead bodie, turned to life. Hast thou followed
 harlotrie? repentest thou? thou hast bene dead in
 sinne, but now thou art aliue. The lost sonne, when
 hee had spende his childe-part of goods yet he
 repented, and came home to his father againe:
 his father saith, *Hee that was dead, is liuing againe,*
Luke 15. 24. So in a worde, wee were lost men.
 Thinkest thou that thou art not lost, because thou
 canst breathe? And thinkest thou a man not dead,
 if hee can walke vpon the streete? Thinkest thou
 thy selfe verie well, if thou haue these vitall mo-

tions in thee? O, but suppose thou hadst all the naturall liues in the world, if thou bee giuen ouer to thine owne affections and leauest not off thine olde sinnes and iniquities, thou art a madde and a dead bodie. Began then that loue towardes man only to appeare when Christ came into the world? I answer: The loue of God the Father appeared & manifested it selfe in some measure to the godlie, euen before Christ came into the world: God forbid but this loue had bene apparēt vnto *Abraham*, and the rest of the godly, before the incarnation of our Sauour. But at the comming of Christ it manifested it selfe more brightly, than euer it did before: for al His loue of before was in Christ to come: but now, since He came into the world, the loue of God towards mankind hath appeared in greater aboundance. The Lord grant vs an apprehension and sight of this loue, that at the least wee maye stroue to loue Him againe, who hath loued vs so dearly in His Sonne IESVS CHRIST.

Nowe, hee sheweth by what meanes this our saluation is procured at the handes of GOD: hee telleth you by what meanes we are not saued, *Not* (saith he) *by the workes of righteousness which wee had done.* The meanes by the which we are not saued, is our owne just works: thou art not saued by thy just works, leane to them as thou wilt, I will promise thee, *in the name of that Great God*, they shall neuer saue thee. Can a man that is mad and a rebell to GOD, and a slaue to his owne lustes, doe such works

works as may procure saluation? *But such were we,* saith the Apostle: therefore wee can deserue nothing by our workes. Fie on thee, Papist, with thy merites! fie on the works of preparation! can a madde man prepare himselfe for grace? No such thing. I tell you when G O D put to His hand to our saluation, Hee founde no matter in vs of our saluation, but damnation. When GOD beginneth to loue, Hee findeth no matter of loue in vs, but of hatred. And this commendeth the greatnes of His loue towards vs, when He seeth nothing in vs but matter of damnation, yet Hee of His free grace & mercy loueth vs & saueth vs, *Rō. 5. 8.* This setteth out His loue highly towards vs, when that we were sinners He sent Christ to die for vs: therefore seek not thy saluation neither before thou be in Christ, nor after thou art in Him by y^e merite of works, for thou shalt neuer get it y^e way, but thou shalt still be the further from it the more thou seekest it by that meane. Then if good works be not the meane, what is the meane? The Apostle saith, *He hath saued vs according to His mercy:* These are flat contrary, The mercy of God, & the merit of man. If thou be saued by y^e mercy of God, thē no merit, because thy merite is not able to saue thee. The first fountaine of our saluation is loue, after loue commeth on mercy: then pitie and compassion in His mercie presupponeth miserie. Mercie is shewed to the miserable creature. G O D seeing vs miserable, madde, rebelles, following our own

crooked affections, be ginneth to bee pitifull, and to haue compassion of vs. Yee knowe mercie and pitie followeth vpon loue: For when wee loue any one, and see him in miserie, then wee haue pitie vpon him: if thou hate him, suppose hee were in neuer so great miserie, thou wilt not pitie him. Then GOD, seeing vs wrapped in sinne and miserie, He hath pitie vpon vs, which pitie proceedeth of loue, and with loue and pitie concurrereth His power. Wee will loue one, and see him lie in miserie, when it will passe our power to relieue him; but GODS power is alwayes effectuall, to deliuer all them who are subject to misery, if once He extend His loue and compassion towards them. Then the cause of our saluation is in GOD onlie, and no part in man, who is saued. The first cause is the loue of GOD, which is the fountaine: The next cause is mercie, for ere euer this worlde was created. GOD of His mercie tooke a purpose to saue vs. The Apostle saith, *Ephes. 1. 4. Hee purposed of Himselfe, Hee sawe no thing in vs wherefore He should take purpose to saue vs.* And when Hee commeth on to the execution of that eternall purpose of our saluation, there is nothing in vs, but all is in Himselfe, for He is all-sufficient Himselfe, and nothing is without Him. The ende wherefore He died, all of Himselfe, without vs, was to the praise of the glorie of His grace, *Ephes. 1. 6.* that thereby the whole glorie of our saluation might redounde to Him onelic, because the cause is onelic in Him:

Then

Thou that takest anie part in it, and attributeſt it vnto thy ſelfe, thou ſpoyleſt GOD of His glorie: Either giue Him all the glorie of this action, or take it all to thy ſelfe: this glorie is too heauie for thee, if thou take it vpon thee, it will preſſe thee to euerlaſting damnation. Then there is the meane of our ſaluation, The mercie of GOD.

Next hee laieth out the partes of our ſaluation abroad one by one, that yee may ſee what ſaluation meanerh: hee ſaieth, *By the waſhing of the newe birth, and the renewing of the Holie Ghoſt.* There is the firſt part. It is a waſhing of vs, when GOD putteth to His hand to ſaue vs. Yee knowe, waſhing preſupponeth ſouleneſſe: therefore it muſt follow, when GOD beganne to ſaue vs, we were vncleane, full of byles and botches, conceived and borne in filthineſſe, and then warbling and wallowing in our owne Sinne and filthineſſe, and euer the longer wee liue, we are ſtill the filthier. It is a maruell, that that Holy GOD ſhould euer ſuſtaine to looke to thy filthy byles, or to put His holie and pure hand to thy vile botches, or to ſende downe His cleane Spirit to dwell in thine vncleane heart, or that any wayes His purity ſhould meddle with thine impurity. Amongſt all the argumentes of His loue, this is one, When Hee putteth to His ſaue hād to thee that art ſo foule. Findeſt thou thy ſinnes pardoned? and thy ſelfe purged & waſhed? aſſure thy ſelfe, thou art ſafe, and GOD hath loued thee: For except the loue of GOD had bene

P 4 all the

all the greater towards thee, Hee woulde neuer haue purged thee from thy finnes. It is a sure token of His loue towards thee, that it is infinite & exceeding, that He hath not loathed thee, and thy filthie byles & botches. I see heere two washings, one outwarde, another inwarde: the first in these wordes, *The lauer of regeneration*, the next, *The renewing of the Holie Spirite*. The first, is our Baptisme: the next, the inward washing and renewing by the Holie Spirite, represented by this outwarde Baptisme. As the vvater vvashe h away the filth from the bodie, so the Holie Spirite purgeth & vvasheth the heart from sinne. I vvill speake but thus farre shortly of Baptisme. The outwarde vvashing in Baptisme is not to bee looked to lightlie: the powring on of the vvater, is but a base signe to looke to: yet it is not a bare signe of the vvashing of the Holie Spirite: but it is the instrument that God taketh in His hand, & vvhereby He applieth to vs the inwarde vvashing of the Holie Spirite, *Col. 2. 12. Rom. 6. 4*, hee ascribeth our regeneration to Baptisme. Wee by Baptisme are buried vvith Christ, risen vvith Christ, and if this meane bee con. emned, there shall bee no regeneration: if a man lightlie this Baptisme, I as firme, there shall be no renewing inwardlie by the Holie Spirite: and if he be not renewed, hee shall neuer bee saued: for vvithout regeneration, no saluation. Ye see (*2. Kin. 5. 10*) vvhat vv as injoynd to *Naaman the Syrien*, vvhen hee sought cleansing, the Prophet bad him

goe to the *Iordane*, and vvashe him seuen times: But hee thought vvith himselfe, What is this? Are not there faire Riuer's at home at *Damascus*? Yea, hee would not goe till hee tooke better counsell: but so soone as hee vvent, and vvashed himselfe seuen times, hee vvas cleansed. Euen so it is in Baptisme: if a man contemne the outward vvashing, hee shall neuer be cleansed by the Spirit.

This same is also true of the Sacrament of the Supper: Count not therefore little of the Sacraments, because God hath promised to giue Himselfe vvith the Sacrament, if it bee rightly receiued. Now looke howe long our regeneration is in working in this life, the force of Baptisme continueth as long: thou must be continually renewed til thy last breath: therefore, the force of Baptisme must continue vvith thee to thy last breath. It is a vanitie to thinke that the force of Baptisme standeth in the ministratiō of the action onelie: no, it leaueth vs neuer, after wee haue once receiued it, till vve be placed vvith Iesus Christ. Haue thine eye still vpon Baptisme, for it is a meane vvhereby the Lord vvill saue thee.

Further, Brethren, hee beginneth heere at regeneration: Yee may see then the necessitie of regeneration: Wouldst thou be safe? looke that there bee a newe birth. looke that thou bee borne ouer againe. as Christ said to *Nicodemus*, *Iohn 3.3.* *Verilie, I say vnto you, except a man bee borne againe, hee cannot see the Kingdome of G O D.* If thou bee
not

not a new creature, thou art not in CHRIST, but without CHRIST, and without IESVS CHRIST there is no saluation. Yee see men woulde beguile themselves, if they shoulde saye, when yee aske of them, Whether they will goe to Heauen or not? They will answere, Wee will goe to Heauen: and yet in the meane time they will holde on the olde man, and will neuer change their maners: but that vaine opinion wil deceiue them: 2. *Corin.* 6. 9. *Bee not beguiled, for no fornicaters, adulterers, murderers, drunkardes, &c. shall inherite the Kingdome of Heauen.* If thou holde on the olde man, thou shalt neuer bee safe, IESVS CHRIST must beget thee anewe againe, or els thou shalt neuer enter within the gates of Heauen.

Now when hee hath spoken of this inward and outward washing, hee insisteth in this point concerning the Spirit, and declareth from whom this Spirit commeth, *which Hee shedde on vs abundantly through IESVS CHRIST our Sauiour.* We haue Him not our selues, He that washeth vs is He that powreth on the precious lauer of the Spirit, vtherby vve are vvashten. Then the Spirit is from GOD. Is that Spirit from the Father immediately? No, He powreth Him in through IESVS CHRIST our Sauiour: so immediatly this Spirit commeth from IESVS CHRIST, but mediately from GOD as the Fountaine: Hee commeth from the Father to the Sonne, from the Sonne to vs, *Iohn* 15. 26. The cause of this order is this: Hee is our Sauiour, and
hath

hath bought vs vvith a deare price: the Spirite is bought to vs by the blood of IESVS CHRIST, His blood hath bought all which vve receiue and get by Him: so He giueth His holy Spirit vvith all His graces, by the hand of IESVS CHRIST the man. Then if ye would haue the Spirit, dresse your selues to that treasure in Heauē, and beseech God that He would vouchsafe to send that Spirit vpon you through IESVS CHRIST, and giue you His grace by the hand of the man CHRIST.

Yet to open vp the vvordes more narrowly, *Which Hee powreth out, &c.* He speaketh of the Spirit, as it were of vvater: the Spirite heere is compared to vvater, because of the vvashing: for as the one vvasheth the filth of the body, so the other vvasheth the filth of the soule. Hee is not content to say, Hee powreth out the Spirit, simply, but hee saith, *aboundantly*, in a great measure, as a flood in abundance. This teacheth two things to vs: first, the liberality of GOD, Hee giueth not grace niggardly, as men, but vvhatsoeuer vvee gette, it is in abundance: His loue is rich, His mercy is rich, the Spirit vvich He giueth vnto vs is rich: so Hee is liberall vnto vs. Then it followeth of this also, that vve are very foule and vncleane. A cloth that is very foule, will require much vvater & vvashing: euen so vvee must haue abundance of grace, because vvee vvare so foule through sin: but suppose vve vvare neuer so foule, except vve get a sight of our filthinesse, vve vvill neuer desire to be vvashen: vvhen

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when *Dauid* felt himselfe verie filthie in murther and adulterie, he cryed, *Wash mee, O Lord, and make mee cleane*, PSAL. 51. When a bodie commeth to a remorse of conscience, it is a vvonder to see howe hee vvill drinke in that Spirite, and desire to bee satiate vvith that vvater. A foule bodie that hath not the sense of his filthinesse, will neuer crie for vvashing. The murtherer and the harlot vvill neuer crie, Lord vvash mee, except they gette a sight of their owne vncleinesse. *Blessed are they that hunger and thirst for righteousnesse, for they shall be filled*, MATTH. 5. 6. There may bee mooued a question heere, Howe is it saide, that the Spirite is powred out so abundantly, how many feeleth this riches? Will a man or vvoman discende into their selues, they will finde great lacke and scarcitie of this Spirit.

Brethren, I answere: One droppe of the Spirite of Iesus Christ is couëted great riches: one droppe of grace is great riches: one droppe of the vvater of life, is greater riches, than all the vvater in the vvorlde: it vvill vveigh downe all the precious things that are vpon the face of y^e earth. Thou that hast gotten one droppe of grace in Iesus Christ, thou art richer than all the kinges in the worlde. Moreover, if this droppe of grace could bee dried vp in the heartes of the regenerate, it were lesse to be couëted of: but there is stil droppe after droppe, and none ende of dropping: Continually thou art refreshed now and then vvith new drops of grace,
so long

so long as thou liuest. So this cōtinuance in dropping is a great riches: thou hast no cause to complaine, that hath this continuance. Well is the soule that getteth droppe after droppe, for that soule may saye it hath gotten great riches. Thus much for the first part of our saluatiō, called regeneration: when God putteth to His hande to saue vs, He putteth to His hād & vvashest vs inwardly and outwardlie, and giueth vs His Spirit.

Nowe followeth the next part, *That being justified by grace, We may be made heyres according to the hope of life euerlasting.* The next part standeth in justification. I vwill not insist, I shall touch it in a worde: It is none other thing but the imputing of the righteousnesse of IESVS CHRIST vnto vs. This righteousnesse is not inherent in vs, but the satisfaction of IESVS CHRIST is imputed to vs. This Iustification in effect is none other thing, but forgiveness of sinnes. when God forgiveth thee thy sinnes, & accounteth Christs righteousnesse to bee thine, and laieth not thy sinne to thy charge. Al is one thing. Iustification is not this y^e men dreame of, to wit, a righteousnes inherēt in our selues, but it is another mans justice which by imputation is made ours. Compare these two together, Iustification and Regeneration, and consider the naturall order of them, Iustification is first. A man is justified by the blood of IESVS CHRIST imputed to him, ere ever he be regenerate by the Spirit. The Spirit that vvashest him in
regeneration

regeneration commeth through the blood: the blood, first, and then commeth in regeneration, and vvaseth away the mother sinne, and the foule stinking corruption that is in thee, and both thy justification and regeneration commeth of free grace, without merites: for these two are euer opposed, grace and mercie: preasse not to deale these two: to giue G O D one part, and to attribute another part to thy selfe: leaue thy merites behinde thee, and take thee to the mercy of God, otherwise there is no saluation for thee. Thereafter commeth on another part of saluation, vvee are made heires of euerlasting Life: but there is something going betwixt, that is not set downe here: For yee see, that when wee are justified and regenerated, vvee are made sonnes by adoption: before we be heyres, vve must bee children. But I leaue this, because the Apostle speaketh not of it heere.

Then the last part is: Wee are made heyres of the Kingdome of Heauen: vwhat more can be required in saluation? there is the highest degree, Thou art placed in thine inheritance, there is thy perfection, *According to the hope of eternall Life*, lest vve should thinke, that vvee are alreadie put in possession of this inheritance: he meeteth this, and sheweth, that albeit vve are in this life made heyres, yet vvee are not in this life put into a reall possession of this heyrship: but hee saith, according to hope: vvee are heyres by hope, but once hope

hope and all shall goe awaye, and vvee shall bee
heyres in very deede. Yet hope is necessarie so
long as vvee liue heere: so long as the Father is
liuing, the heyres haue a to-lookke and a hope of
the heyrship: Hope thou, or else thou shalt neuer
see Heauen. Nowe this hope is not so bare, that
in the meane time vvee haue no fruition of the
thing hoped for: yea, euen in this life the fruition
of Heauen is begunne in effect: and if thou haue
not the beginning of it heere, hope neuer for the
accomplishment of it heereafter. Wee haue a be-
ginning in this life, but as for the full possession
and fruition of our inheritance, it is reserued to
the life to come: And therefore it is, that the
Godly in this life hope still for the comming of
IESVS CHRIST, till they bee set and placed
vvith Him, in that inheritance purchased to
vs by His blood: To vvhome vvith the
Father, and the Holy Spirite, bee
all Honour, Prayse, and
Glory, for euer and
euer, AMEN.





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THE TWELFTH SERMON.

PSALME CXXX.

1. Out of the deepe places haue I called vnto Thee, O LORD.
2. LORD, heare my voyce: let Thine eares attende to the voyce of my prayers.
3. If Thou, O LORD, straightly markest iniquities, O LORD, who shall stand?
4. But mercie is with Thee, that Thou mayest bee feared.



THE inscription of this PSALME (Brethren) declareth that it is a PSALME most excellent: The excellencie of it wee remit to the matter contained therein: it hath bene penned by some holy man, and Prophet of old, but by whom it is not certaine: It is sufficient to vs to knowe that the Spirite of GOD was the dyter of it. To come to the matter and partes thereof, The Prophet (whosoever he was) first setteth downe the estate and disposition of his soule in trouble, to wit, that he ranne to the Lord, and prayed to Him for deliuerie: and this hee doeth to the fift verse. Next, finding in verie deede the effectes of the

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prayer hee made, and finding mercy and deliuerie as hee craued, hee professeth before all the worlde, that as he had before awaited vpon GOD, so hee will await still vpon Him, and He will put his confidence in Him: and this he doeth to the seventh verse: lastly, from the seventh verse to the ende, he recommendeth this ductie to *Israel*, that is, to the Church of GOD, to waite vpon the LORD, and with the recommendation, hee giueth in forceable reasons to moue them. To come to the first part, first hee saith, that in his greatest danger hee cryed to the Lord IEHOVAH. Next, hee setteth downe the prayer. To come to the proposition, he saith, *Out of the deepe*: yet more, *Out of the deepe places haue I called vnto thee, O IEHOVAH*. By these deepe places hee vnderstandeth great miseries, great dangers, wherein his body was, great terror and feare in his conscience, for his sinne & offering of God: for the Scripture (as ye may see *Psal.* 69. 2. 3) compareth great afflictions to deepe waters, wherein a man is like to drowne: and manie a time, when the body is in danger, the soule will bee like to drowne in desperation. No doubt, the greatnesse of the danger made him to vtter to the Lord voyces coming from the very deapth of the heart. If we felt our selues in great dāger, we wold call from the deapth of our hearts to God: he vntered not a voyce onely, but a lowde voyce, with a crie. This is the meaning of the words. We see here first, that the child:en of God, whom God loueth

most

most intirely, are many times subject to gréat and extreame dangers and troubles: and if euer thou thinkest to come to Heauen, make thee in thine owne course, to suffer one trouble or other. Let no man therfore, judge euill of a man because he suffereth. Next we see the greater the danger bee, the heuier y^e distresse & the afflictioⁿ wherwith y^e godlie is exercised bee, the more vehement, feruent, & earnest will their prayer be they haue to God: and howe commeth this to passe? Euen in this maner, & by these degrees, Oppressioⁿ & afflictioⁿ worketh in the hearts of the faithfull a sense of y^e common misery of nature: Whé the hand of y^e Lord is vpon a faithfull man, then he begins to seele his sinne & corruption: And except the LORD exercise vs in this life, either one way or other, the best of vs all will fall into such a sound sleepe, that we will neither remember what we haue bene, what wee are, nor what wee shall bee, neither acknowledge our selues to be sinners: So there is a necessity of afflictions, for affliction bringeth vs to a feeling of our misery. Next, when through affliction, the heart is prepared and brought to some sense of sin, then it is capable of grace, thé it prayeth to God. (Look neuer to come to Heauen if thou seelest not thy sinne, yea, and that thou art a miserable sinner) Then, if once thine heart bee prepared with some sense of sinne and miserie, then commeth in that holy Spirit of Iesus Christ, which in y^e Scripture is called the Spirit of adoption, who finding y^e heart

dejected and made lowlie (the Spirite will neuer looke in to a proude heart) beginneth to worke, & to touch the heart of the miserable sinner with a sweet sense of mercie through Iesus, hee beginneth to shedde abroad the loue of Christ into the soule: and when once the heart hath tasted of the sweetnesse of mercie, and as *Peter* saith, hath tasted how sweet and gracious the Lord is, and findeth this passing loue of God in Iesus Christ, then it receiveth a boldnesse, and beginneth with confidence & peartnesse to present it selfe before God, and to put vp prayers and requestes, *Roman. 8. 26.* When once that Spirite hath giuen libertie, then we crie with an open mouth (for the heart is wide opened) *Abba, Father, Roman. 8. 15.* Because wee haue gotten a sense of that fatherlie loue in Iesus Christ. The prayer of the faithfull is most effectually when they are in greatest danger, and then the voyce is lowdest: for it is the Spirit of GOD, who maketh intercession for vs with sighes which cannot be exprest, but God knoweth the meaning of his Spirit.

Now, Brethren, surely few of vs haue yet beene in this deepnesse and extremitie of miserie: the Lord hath not yet so pressed vs with His hand, as Hee hath done many others: and therefore, few there is amongst vs, who hath this feeling of sinne and miserie: and consequently few of vs can pray so earnestly. Howe many are there amongst you that dare say, that yee feelee sensibly the common miserie

miserie of nature? Goe to your hearts, and looke if yee feele it not sleeping in sinne; and so long as thou sleepest thus, and knowest not thy miserie, howe wilt thou bee carefull to feele the loue of Christ? and how wilt thou earnestly pray to God? And certainly I take this coldnesse in prayer to be a fore-runner of a judgement to ouer-take this Land. No, it were better to bee swimming in the waters of affliction, praying earnestly to GOD, than to bee this way lying in prosperitie without prayer.

Nowe I goe forward. After hee hath proponed, that out of the deepnesse hee cryed to Iehovah, then to let vs see his cries, hee setteth downe the forme of prayer that hee vsed in his great miseries: first he saith, *O Lord, heare my voyce*: Next, in the other wordes, hee doubleth ouer the same petition, *Attende to the voyce of my prayers*: for hee prayeth not coldly, but hee cryeth earnestly: certainly, the doubling of the crie would be opened yp from the ground. Wee should gripe downe to the heart, from whence the prayers of the godlie do flow, that when we heare them, or reade them, we may get such an heart & disposition in prayer as they had. The doubling of the prayer, and the mouth wide opening, commeth of the doubling of the graces of the Spirite of GOD in the heart, and of a double opening of the heart: for except the heart be opened in prayer, the mouth cannot be opened with pleasure, otherwise if thou speake

anie thing. I will not giue one pennie for it: So the opening of the mouth commeth from the opening of the heart. When the Holy Spirit so sweetly maketh manifest the loue of God to the creature, then y tongue is loosed, & the second cry cometh of the second grace, & of y second opening of the heart: & so oft as thou cryest, so oft is there a new grace & motion within the heart. wrought by the Holy Spirite, for it is Hee onely that openeth the mouth piece and piece, to speake to God: for take this for a certainty that *Paul* saith, *There is none that can call Iesus Lord, without that Spirit come in*, 1. *Corin.* 12. 3. And againe hee saith, *We knowe not what we should pray, or how we ought to pray, without that Spirit teach vs*, *Romanes chap. 8. verse 26.* And if Hee teach not, no man or woman is able once to open the mouth with confidence and liberty to pray.

And so, Brethren, if yee would speake well, pray well, or doe well, looke euer to the disposition of the heart, and night and daye pray for that Spirit, who may transchange thee, transforme thee, and take thee out of nature, and plant thee in grace: for so long as thou remainest in nature, thou canst not thinke well, thou canst not speake well, thou canst doe nothing well, yea, thou art worse than a very beast.

But because the wordes are very weightie, wee will yet consider them better: What meaneth hee when he saith, *Lord, let thine eare bee attentive to my prayer?* Thought he that the Lord heard him not

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and that the Lord played the part of a deafe man? No. He meaneth not this: look to the estate of the godly, when *ſ* hand of the Lord is vpon them, when *ſ* Lord afflicteth vs any way, we think that He neither heareth nor ſeeth vs, nor remembreth vpon vs: Indeed I grant, it is not ſo in effect, for God neuer altereth His affection towards His owne: but the faithfull oftentimes judge and apprehend ſo, and all the fault of this is in vs. Yee ſee how *David* oftentimes complaineth to the Lord, that Hee had forſaken him, Hee had left him, and deſireth that He ſhould look vpon him: I aſke, Is it ſo indeed, that when the faithfull ſoule crieth, Lord heare ſee, and reméber, that He heareth not, He ſeeth not He remembreth not? No queſtion but He doth: *for Hee that made the eye, ſeeth Hee not? Hee that made the eare, heareth He not? Hee that formed the beards of man, underſtandeth He not? remembreth He not? Pſal. 94.* Yea, all things are patent to His Maieſty, albeit when Hee maketh it not manifeſt by ſome ſenſible effectes and operation, we think He heareth not, He ſeeth not, He remembreth not, His fauour & affection is neuer indeed altered nor chaged from his own children: Then when they cry for His preſence, are they altogether deſtitute & deſtroyed of his preſence? no, they want it not: for who gaue the heart to ſaye, Lord heare me, Lord ſee and remember me, if that thou hadſt not ſome preſence of the Lord in thine heart? thou couldſt neuer vtter theſe voyces to God. The I ſay, If I haue the preſence of God when

I crie vnto Him, why crie I, and pray I, as though I had not His presence? Are not such prayers in vaine? No, for although we haue the presence of God when wee praye, yet for all that our prayers to God are not in vaine: for if we had Him of before in any measure by our prayers, He will manifest Himselfe more sensibly, piece and piece, more and more: And looke howe much more strongly thou cryest, so much the more will the Lord bee drawne to thy soule, and so much the more shalt thou finde the increase and growth of grace in thy soule. It is vnpossible, that the prayer of a faithfull man, if it were but one worde that proceedeth from the Spirit of adoption, can passe away without comfort: for the Lord giueth His Spirit to no man in vaine, but because He knoweth the meaning of His owne Spirit, therefore He will graunt that thing for which hee maketh request, there is nothing more certaine: And therefore the Lord (*Matth. 5. 6.*) pronounceth them blessed, who hunger and thirst for righteousness, for, saith hee, they shall bee filled and satisfied: And so Christ speaketh to that woman of *Samarita*, *Ioh. 4. 13. 14.* If thou soughtest a drinke, I shoulde giue thee a drinke of the water of life: for the water that I shall giue, shall bee in a man (or woman) a Well of water springing vp into eternall life: meaning generally, that whosoever hath gotten the first frutes of the Spirit, and the beginnings of grace, desireth and seeketh for further progresse and

and increase, that the LORD shoulde euer furnish them with something to quench their thirst, and that because they shoulde euer haue a fountaine within their bellie, to furnishe something to them when they thirsted: so that when as they shoulde seeke refreshment, they might gette it in abundance. And if we felt this thirst and drinesse of the soule, we would seeke earnestly: for there was neuer such a drynesse and such an heate in any man naturally, as there is in vs through sinne. Consider thine owne experience, when thou hast felt somtimes the great burthen of sinne, and the terrours of the wrath of God for sinne, whensoever in this estate thou camest to God, and prayedst for mercie, and said, I am a miserable sinner, LORD, giue mee mercie; hast thou not felt, that the Lord hath answered thee comfortably? and hath filled thine heart with joye, euen when in thy prayer thou sighest and sobbest vnsp^{er}icable? What meaneth that joye? Euen that as soone as thou openest thy mouth with libertie, to seeke that water of life, the Lord conuayeth some portion of it into thine heart to quench thy thirst.

Now after hee hath cryed twise, hee subjoyneth in the next wordes, *If thou, O Lord, straightly markesst iniquities, O Lord, who shall stand.* This no question, followeth by way of preoccupation: It might haue bene objected to him in his prayer (for manie are the temptations of the godly) by his conscience, pleading for GOD against him, or GOD Himselfe

Himselfe might haue saide, Thou prayest to mee and yet thou art a sinner, how should I heare thee? How darest thou stand before mee? It is a wonder that in my fierce wrath I destroye thee not. To this hee answereth, first by waye of confession, It is true, O LORD, that if thou wilt straitlie marke iniquitie, that no flesh can stand in thy presence, but they must bee consumed, through the rage of thy displeasure. Then hee answereth by waye of correction, But mercie is with thee: the meaning is, Thou takest none heede to our iniquities, but of thy free mercie and grace, thou pardonest them all in thy Sonne IESVS CHRIST: for none of the Saintes, none of the Fathers, none of the Prophets, eu: r got mercy, but thorow that blood of IESVS CHRIST, who was slaine from the beginning of the worlde: through His blood only was the wrath of God pacified: except Gods justice bee first satisfied, there is no place left to mercy: therefore saith he, my refuge is to thy mercie. Indeed our estate who liue now, is farre better than the estate of them who liued before Christ came into the world: for they saw the death & satisfaction of Christ, & remission of sin in his blood but a far of: but we see now all, already past, & wee may say, that now God in Christ is merciful to vs, is become our Father, and hath forgien all our sins. Now out of these words, & by this example of the Prophet, yee maye see what is the estate of Gods children in prayer: to wit, when in affliction they

they seeke to repaire to G O D by prayer, they will not so soone begin to pray, but as soone their guiltie consciences will beginne to knocke and challenge them, as vnworthie to bee heard: the conscience will stand vp, and if it be not cleansed, it will present thy sinnes before thee, and set them in order in all their circumstances. Albeit thou forget thy sinnes, after thou hast gotten thy pleasure, yet thou shalt see, that thy conscience hath marked them all: and as a man cannot reade when the booke is closed, yet beeing opened, they maye reade therein: Euen so, albeit vwhen our consciences are benumbed, wee see not the vglinesse and guiltinesse of sinne, yet when GOD wakeneth them, wee will see sinne in the owne colour, and finde the vglinesse and guiltinesse thereof: Our sinnes will come in, and stand vp as mountaines, and will hide the blessed face and presence of GOD from thee: Sinne goeth betwixt vs and GOD, and separateth vs from GOD. The Sainctes finde in experience, that it is not an easie thing to finde a familiar accessse to God in prayer: except our consciences first bee purged, wee can haue none accessse to GOD. Therefore, whosoeuer would drawe neare to G O D, let him seeke to followe the counsell of the Apostle, in the 10. Chapter of the Epistle to the *Hebrewes*, and the two and twentie verse, where he saith, *Let vs drawe neare with a true heart, in an assurance of faith sprinkled in our heartes from an euill conscience.* No flesh can
haue a

haue a fauourable accessse to God, except his conscience bee first purged from guiltinesse. yea, that which wee speake of the guiltinesse of sinne, wee speake also of sinne it selfe, that except it bee quite taken away out of His sight, that He will not look fauourably vpon vs. And this is that which the Prophet saith here, *If thou, O Lord, straightlie markest iniquities, O Lord, who shall stand?* For, as guiltinesse of sinne stayeth vs to beholde God, so sinne it selfe stayeth God from beholding vs (miserable wretches) with the eyes of His compassion. So long, therefore, as thy conscience is not purged, when thou goest to present thy selfe before His Majestie, if thy conscience bee wakened, thou wilt finde God marking thy sinnes, laying them to thy charge, and wilt finde Him as a terrible Iudge, compassed about with burning wrath, readie to destroye thee: and if He marke thee, thou hast no standing: and if thou appeare not cloathed, with the righteousnesse and perfect satisfaction that **I E S V S** through His blood hath purchased for thee, thou dardest not presume to approach, for then His fierce wrath shall bee poured out vpon thee.

Further wee learne heereof, that when euer wee would haue our prayers accepted, wee should beginne with an humble confession of our sinnes, and vnworthinesse, and with an earnest prayer to forgiue the same: yea, wee must aggreedge our sinnes by all circumstances, as the Prophet doeth here.

here. No, none, not the holiest Sainctes, Fathers, nor Prophets, could be able to stand, if he marked their iniquitie, let bee himselfe, who was such an vnworthie wretch, who was laden with so manie and great sinnes. Thou must not extenuate thy sinnes before GOD, if thou wouldest find fauour with GOD, as manie men commonlie doe, saying wee are all sinners, yea, manie men haue sinned more, and haue done worse deedes than I haue done. That is not the way to finde Gods fauour. Thou must bee very abject, vile, and contemptible in thine owne accompt, if thou wouldest haue the Lord to account of thee. Then where shall wee get a remedie, to helpe an euill conscience? for sinne taketh away all joy and confidence in prayer.

The next wordes furnish a faire remedie, *But mercie is with Thee*: Lord, it is not Thy justice I looke to, but Thy mercie, Thy justice holdeth mee abacke, but Thy mercie allureth mee, I flee from Thy justice and I claime to Thy mercie. So when a man desireth his prayers to bee heard, hee must first haue a sight of his owne miserie, guiltinesse, and vnworthinesse, and of the fiercenesse of the Lords wrath for the same, and in all humilitie hee must confesse the same. Next hee must haue a sight of the Lordes mercie, and hope, that it is possible that GOD bee reconciled with him: except that these two bee joyned together, hee commeth not duellie prepared, the one without the other will not serue, both are necessarie: for without the knowledge,

knowledge, sight, and feeling of our miserie, of sinne, and of the wrath of God for the same, wee will neuer be earnest in prayer: Who will aske, except hee finde his want? and without an humble confession, there is no cōming before God. Thou must not do as the *Pharisee* did: reade that parable of the *Pharisee* and of the *Publicane*, *Luke* 18. The *Pharisee* was so blinded with selfe-loue, that hee could not see the filthinesse and corruption of his own heart: and therefore, not only in the presence of man, whom he might deceiue, would he iustifie himself, but also in the very presence of God, who cannot be deceiued, & who searcheth the hearts, he would boast of his own righteousness, and condemne the poore *Publicane*. But what found he? It is saide, hee went home not justified, that all men might feare thereafter to come before God with a cōceit of their worthines. Thou must follow & example of the poore *Publicane*, who being ashamed of himself, would not looke vp to Heauē, but looked down, & smote his brest, & said, *O God, be mercifull vnto mee a sinner*. Next, if thou haue no more but a sight, sense, & confession of thy misery, will that bee sufficient? No, for albeit thou sawest all thy sinnes, and foundest the burthen thereof, and foundest the Lord as a iudge in a judgement pursuing thee, and heaping daylie judgement vpon judgement, and wrath vpon wrath, that will neuer make thee to drawe neare to the Lord, but by the contrary wil make thee to turne thy back vpon the

LORD:

LORD: for as a male-factor hath no pleasure to beholde the face of a judge, because his countenance is terrible, No more can the sinner abide the countenance of God. His judgements & His wrath may make vs astonished, and stupified: but if there bee no more, they will neuer make vs to come to God. Then if this be not sufficient, what more is requisite? Euen a sight of the Lordes mercie, for that is most forceable to allure, as the Prophet saierh here, and as the Church of God saith (*Ant. 1. 2*) because of the saueur of thy good ointments, therefore the Virgines loue thee: this one lie is forceable to allure & sinner. for all the judgements of GOD, and curses of the lawe, will neuer allure him. What was the chief thing that moued the Prodigall sonne to returne home to his father? Was it chiefly the distresse, the disgrace, and pouerty wherewith he was burthened, or the famine that almost caused him to sterue? No, but the chiefe thing was this, hee remembered that hee had a louing father: that maketh him to resolute with an humble confession, to goe home, *Luk. 15*. Euen so is it with a sinner, it is not terrours and threatnings & chiefly vil mone him to come to God, but & consideration of His manifold & great mercies: therefore, if the Lord waken thy conscience, present thy sins before thee, threaten thee, & heap judgements on thee, then say, Lord, I deserue to be threatned, & alwaies to be plagued, but, Lord, thou knowst my nature, thes things wil not make me to come

come to Thee, but will put mee away from Thee; therefore, let mee see Thy manifold mercies towards sinners, to allure me, and then I shall come vnto Thee.

So wee see the remedie against an euill conscience, to wit, an humble confession of sinne and vnworthinesse, and a fleeing from the iustice of God, to His mercie. The fairest & sweetest thing in the worlde is to feele the mercie of GOD. But herein there is great hardnesse and difficultie, It is not so easilie attained vnto, as men commonlie thinke: for His mercie is compassed about with His iustice, and with His wrath against sinners, as with a wall of fire: and he who will come to grace, he must come through a consuming fire: and when hee preasleth to come neare, the fire of Gods wrath will holde him off, and will strike out and burne vp the impenitent sinner, as fire doeth the stubble: So it is an harder thing than manie think it to be, to win to Gods mercy. And how shall this be remedied? By what meanes shall wee gette thorowe this wall of fire? Truly hee who woulde meane to passe thorow fire, had neede to bee well armed: the man who preasleth to approach neare to that inuialable Majestie, who can abide no sort of vncleannesse, and woulde drawe neare to the Throne of His grace, must bee well armed against the iustice and wrath of GOD, which debarreth sinners. Surelie there is none armour in the world that can preferue vs from that raging and consuming

ming fire of the justice and wrath of GOD, but only the righteousnesse and satisfaction of Iesus Christ. Let a man vse all the meanes in the world, and he be not found in Christ, he shall haue none accessse to come thorowe the justice and wrath of God to the Throne of grace: yea, his soule and his conscience must bee sprinkled and purged from dead workes, with that blood which was offered vp to GOD to that ende by His eternall Spirite, *Heb. 9.* without he bee dipped in that blood, hee will finde GOD a terrible Iudge. And after that through faith in the death and blood of IESVS, thou comest to that Throne of grace, thou shalt heare the sweetest and moste comfortable voyce that euer was, that is, All thy sinnes are forgiven thee in that blood. And if a man were cōdemned to die for some haynous cryme, if the king would saye, I absolue thee, I forgie thee, thou shalt liue: What joye and comfort woulde that voyce bring to the heart of him who was condemned? The Apostle saith, *Hebr. 10. 22.* *Let vs goe to the Throne of grace with a true heart, and purged from an euill conscience through the blood of IESVS CHRIST,* that is, Thinke not to come to that Throne of grace, except first thou bee purged with that blood. Therefore, as euer thou wouldest bee in Heauen, or see the face of GOD to thy comfort, seeke to haue faith in CHRIST IESVS: Looke vwhat necessitie is laide vpon a sinner: either must hee bee banished from the presence

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and face of God for euer, and be casten into the societie of the damned, or else if he would bee saued, hee must bee impled and ingrafted by a true and liuely faith in Iesus Christ: make thee for it with all thy maine, to get a gripe of Christ, as euer thou wouldest be saued.

Nowe after hee hath met this objection, which God or his owne conscience in Gods cause might haue casten in, that hee was so vnworthie to bee heard, by an humble confession of vnworthinesse, and by fleeing from His iustice, and claiming to His great mercies; hee setteth downe the ende of this mercie and free forgiuenesse of sinnes, when he saith, *But mercie is with Thee, that Thou mayest bee feared*: The ende whereof the Lord granteth mercie and forgiuenesse of sinnes to sinners, is that they may obey, serue, and worship God with pleasure and alacritie. No man can euer be able to glorifie God, and to serue Him chearfully, but the man who hath assurance that his sinnes are freely forgiuen him in that eternall loue of God, through the blood of Iesus: for none can glorifie God, except first he be glorified of God. Albeit the naturall man got neuer so manie and great benefites, yet because hee hath none assurance of the forgiuenesse of his sinnes. he can neuer glorifie God, nor be thankfull to Him. On the other part, It is vnpossible, and if thou haue a sure perswasion that thy sinnes are forgiven thee, but thou wilt bee careful in some measure to meet the Lord God in loue,

loue, to pleasure Him, and to thanke Him: for the first effect that floweth from the remission of sinnes, is sanctification or glorification: And it is not possible, but if thou bee glorified, thou must glorifie the Lord againe. But the question may be here proponed, Wherein standeth our glorifying of God? hath He neede of our glorification? Can our seruice bee profitable to Him? Can our well-doing extend to Him? Hath He need of any thing that wee can doe? I answer: Indeede it is true, our well-doing cannot extend to Him, as *David* confesseth of himselfe in the 16. *Psalme*, and the 2. vers. All the **Kinges** and **Monarches** in the world cannot doe any thing that is profitable and steadable to God: We are not able to adde any thing to the glory of God, for His glory is infinite, and to an infinite thing nothing can bee added: for if anie thing could be added, it were not infinite. The Father, the Sonne and the Holy Spirite perfectly glorified one another from all eternitie. *Glorifie Mee*, saith Christ, *with that glorie which I had with Thee before the foundation of the world was laide*. That blessed Trinitie was as perfect in glorie before the creation of the world, as it hath beene euer since. Our glorifying of God standeth only in this, when the Lord illuminateth our minds, that we may see His glorie, in all his properties, that wee in our heartes with pleasure and chearfulnesse consent thereunto, allow of it, and with our mouthes proclaime that glory which we see to be in Him. And

it lieth not in man nor angel to compare His glory. The good & the euil, the well & ſ wo, the commodity & incommodity of al cōmeth to our own felues: and happy is that man that glorifieth God, & miserable is he ſ glorifieth Him not: for our felicity standeth not in that ſ we our felues be glorified, but in this, that we glorify our Lord eternally, for that end were we created, & to ſ ende were we redeemed with that precious ransom, euē that we shuld glorify ſ Lord & happy is that creature that hath some purpose, thirst & desire to glorify God in this life, for he may be assured that one day the Lord shall glorify him eternally in Heauen. That soule, I say, shall be perfected in the life to come. & without all impediment shall cry with the blessed Angels, *Holy, holy, holy, is ſ God of heaue, the whole world is full of his glory. There shall it find in his countenance society of joy, and at his right hand pleasures for ever.*

Marke here last, & I shal end with it, that the seeing of the mercy of God in Iesus Christ bringeth out obedience & chearful seruice of God: yea, of al argumēts to moue a man to abstain from sin, & to serue the Lord with pleasure, that is ſ most pitchie & forcible, The shame of ſ world, the feare of temporal judgement, the horror of conscience, & the feare of the paines of hel, wil not be so steadable: it may be * they repressē raging lusts, & furious affections for a time, but they wil not mortify sin, & slay corruptiō, & wil neuer cause a man with pleasure to serue & obey God: but if a man hath found ſ God

God hath loued him so well, that he hath giuē his only son to dy, that he might liue, it is not possible but that mā, in some measure, wil set himself with alacrity & chearfulnes to serue God. Therefore, the Apostle, whē he wold perswade christiāns to abstain from sin, & to serue God, what argument vseth he chiefly? read *Rom. 12. 1.* he proponeth the mercy of God, offering Iesus to die for them, for there hee saith, *I beseech you, breshrē, through the mercies of God, ſ ye offer up your selues a liuing sacrifice: therfore, if thou wouldest couet to do ſ Lords wil chearfully, pray the Lord, that he would not so much threatē thee, & propone terrors to thee, as that he would make thee sensible of His mercies in Iesus Christ. The vaine Papist speakes litle or nothing almost to the people of this mercy of God in Iesus Christ, but propones to the people the paines of hell, & fire of purgatory, to stay them from sin, & to make them serue God, and do good works: but if there be no more, it wil neuer make them to bring forth such obedience, as either is acceptable to God, or yet profitable to themselues. The Lord therfore, make vs to bee sensible of his vnspeakeable loue in Iesus, that wee may set our selues with pleasure to serue and glorify him here, that so we may be assured that hee shall glorify vs in the kingdome of Heauen, which Iesus hath purchased to vs by his precious blood. To this Iesus, with the Father, & the H. Spirit, be all praise, honor, and glory, for euer, Amen.*



THE XIII. SERMON.

PSALME CXXX.

5. *I haue waited on the LORD: my soule hath waited, and I haue trusted in His word.*
6. *My soule waiteth on the LORD more than the morning watch watcheth for the morning.*
7. *Let Israel wait on the LORD: for With the LORD is mercie, and With Him is great redemption.*
8. *And He shall redeme Israel from all his iniquities.*



EL BELOVED in the LORD IESVS,
 The last day we diuided this *Psalme*
 into these three partes. First, the
 proposition, whosocuer hee was
 that writ this *Psalme*, hee maketh
 mention and rehearfall of that prayer that hee
 made to his God in the time of his great danger,
 and this hee doeth to the fift verse: Then finding
 in experience a comfortable answer, and howe
 good a thing it was to pray to God, and to waite
 on Him, he professeth that as before, he had awai-
 ted on Him, so still in time comming hee woulde
 awaite on Him, and this hee doeth to the seuenth
 verie. In the third and last part, he turneth him to
 Israel,

Israel, to the Church, and exhorted them to awaite on God, as hee had done, promising them mercie and redemption from all their iniquities, if they would awaite on Him. The last day we ended the first part: so wee haue now to follow out the other two parts which remaine.

Then as for the second, The prophet finding in experience the fruite of his prayer, hee professeth that hee will yet still waite on the Lord: *I haue waited on the Lord: my soule hath waited, and I haue trusted in His word:* As though he would saye, I depend yet still on His word, for the presence of the Lord that wee haue in this life, is in His worde, and in His Holy Spirit, that accompanieth it: So all the dependance we haue on G O D, is in His worde and promise. Take that away, and then wee haue no sight, no presence, no faith here, till wee see Him face to face.

Yet the wordes are better to bee marked, hee saith, *I haue waited on the Lord:* Then hee saith *My soule hath waited on the Lord:* as if he woulde saye, I haue not awaited on the Lord onely with my bodily eyes, but with mine heart and secreete inward affections: I haue depended on Him from my verie heart. For, Brethren, marke it well, It is the heart of a man or woman, that draweth G O D downe from Heauen, & sucketh in His presence. Marueilous is the power that a faithfull heart hath when it sendeth vp sighes and sobbes to Heauen for grace, to pull down Gods presence and grace:

if there be no more but the eye, it will not doe the turne, but where the Spirit of the Lord dwelleth in the heart, it maketh it to sigh with sobbes that cannot be expressed. It is not possible, but GOD, who giueth His Spirite to no man in vaine, and who knoweth the meaning of His owne Spirite, will grant that for which the Spirit maketh intercession, *Paul* (in the 8. chap. to the *Rom.*) setting downe the waiting on of the godly, how they wait on the Lord, he setteth downe both the forceable operation of Gods Spirit in our hearts, as also the fruit of his operation, *Wee sigh in our selues, waiting for the adpsion, euen the redemption of our bodies*: there the vwaiting on of the godly, is conjoynd vwith sighes and sobbes. Then after, hee letteth vs see what followeth vpon that. *What* to seeke we knowe not: but when the Spirite of the Lord intercedeth for vs with sighes and sobbes vnspeakeable, then the Lord, who searcheth the heart, & knoweth the meaning of His owne Spirit, granteth that thing, for the which the Spirite maketh intercession: for what els meaneth that vnspeakeable joye, vvhich many a time the Sainets of God finde before they haue ended their prayers, but that their prayers are fauourably accepted? What meaneth that vnspeakeable joy, when he saith, *Believing, we rejoyce with joy vnspeakeable and glorious*? That joye witnesseth, that the Lord giueth his presences: for there is a sure ground, There is no true joy, but in the presence of God: and so the joy testifieth to thee, that

thou

thou sighest not so soone, but the Lord giueth his
presence to thee. Now, when hee hath saide, *My
soule hath waited*, then he subjoyneth, *I will waite still
upon His word*: I will hold vp mine care to Heauen,
as it were, and heare what He wil speake vnto me.
There is no consolation nor joy in this world, but
in the hearing of His voyce: *The friends of the bride-
grome*, saith S. Iohn, *when they stand and heare the bride-
grome speake, they rejoyce exceedingly*: So it is the joye
of a Christian to heare the Lord Iesus speake. The
meaning is this, I haue waited on so long, & haue
founde in experience how good a thing it is, and
therefore that experience shall moue me to waite
on still, I am forced through the experience of
mercy, to waite on still without wearying. This pro-
phet, whosoever he was was in a great danger, and
therefore in the beginning hee saide, *Out of the
deepe places haue I cryed vnto thee, O IEHOVAH*:
so he was vnder great affliction, his affliction & hee
suffered wrought in him so. & he waiteth patientlie
& Lords deliuerāce: awaiting with patience, in end
he finds experience & proof of the mercy of God,
for hee was deliuered: finding experience of the
Lords loue through that deliery, hee conceits an
hope that Gods fauor shal neuer leaue him, & pro-
fesseth that he wil wait yet stil, & wait on cōtinual-
ly, because of that experience of mercy. In the 5.
chap. to the *Romanes*, yee haue the notable effectes
that affliction worketh, linked together: and if
there vvere no more but the effects & wee finde to
haue

haue beene in this man, they testifie, that it is true that the Apostle speaketh here: *Oppression* (saith he) *worketh patience*, that is *when affliction is sanctified to him that is afflicted*, through time it bringeth forth patience. Then after that a man hath waited patiently on the deliuerance of the Lord, then saith he, patience worketh experience, that is, a bodie that abideth patiently vnder the crosse, in the end he findeth an experience and prooffe of the Lords loue, one way or other, either by deliuey, or by furnishing strength to beare it out, or by some spirituall grace. Then he saith, experience worketh hope, that is, when anie one hath founde in experience the mercy of the Lord, hee conceaueth an hope, that the Lord shall euer deliuer him, and neuer forsake him: & he hopeth y he shall get greater fauour, than euer he got before: for if the Lord giue the faithfull a temporall deliuerie, they hope Hee shall giue them eternall deliuerie: And this is sure, thou canst neuer hope for great enough things of the Lord, thine hope is farre inferiour to the things that shall be granted: for certainly, they that hope in the Lord, shall finde greater things than euer they hoped for: thou art not able to apprehend in thine hope the greatnesse of them: the kingdome, the ioye, and the glorie, is greater than thou canst looke for: when thou shalt come there, thou shalt finde that all thinges are greater than thine hope.

Nowe when hee hath proponed that hee will
hope

hope in the Lord, hee beginneth in the next verse to amplifie that proposition, and declareth the earnestnesse of it by a comparison taken from the watch-men, who watch all the night ouer without any reliefe, and saith, *My soule waiteth on the Lord more than the morning-watch watcheth for the morning.* It is a worthe thing to consider how that after the heart is once preuented with a tasting of the sweetnesse of Gods fauour, howe that heart will hing and depend vpon Him, and seeke and waite for grace at Him more and more. Alas! from whence commeth this, that men & women are so carelesse to seeke the Lord, and to waite on Him? Alas! they haue not tasted of that gracious sweetnesse that is in God through Iesus Christ, for if they had once tasted of it, there would bee a perpetuall thirsting & desiring for that presence: the heart would neuer haue rest nor ease till it got that presence. The Apostle *Peter*, when he desireth them to seeke that sincere milke of the worde, whereby they might grow, hee subjoyneth, *If once yee haue tasted how sweet and gracious the Lord is:* meaning, that they that neuer haue tasted of the sweetnesse of the Lordes presence and His graces, haue not a desire of grace. Wee see heere what is the estate of the faithfull in this worlde, by this comparison with the watch. The estate of euery one of vs, is this waking and watching from euening to morning. The watch, yee knowe, watcheth in the night, and there especially where greatest danger may

may fall out, and the watch that hath no reliefe in his watching, but must watch from the euening to the morning, hee must bee very weary, and being very weary, hee will bee very desirous of the morning and the sunne rising: when it commeth, he is relieued of his painfull watching & goeth to take his rest. To apply this to vs: This world which wee liue in, till the comming again of the Lord Iesus, is but a darke some night, in respect of that glorious day that shall appeare when He commeth againe. Indeed, the world since the first coming of Christ, is called *a day* in the Scripture: but that is in respect of them that were before Christ, but in respect of that passing light that Iesus Christ shall the bring with Him: this is but passing darknes, and we shall thinke so, when that day shall come. Nowe next, the watch in this worlde was neuer more straitelic bound to watch in the night, than euery Christian man is bound to watch till he come againe: & this was the direction that Christ gaue His disciples, *Wait, for yee knowe not what houre the good-man of the house shall come:* and in watching, wee finde a great heauines: What faithfull man is in this world, that is not wearied with watching? The worlde that sleepeth in this life, is not wearied, but the faithfull that watcheth is weary of this life, and faine would they haue that morning comming, whē the sunne of righteousness, the Lord Iesus, shall rise vp, that they may be relieued: And when y morning shall come, thou that hast watched in this worlde,
at the

at the least hath striven to watch, and looked for that glorious coming of the Lord Iesus, thou shalt get rest, so sweet a rest as neuer man found in this world: but thou that hast slept here, & hast not watched for Him, sleepe on: when Hee commeth thou shalt get no rest, thy sleeping shall ende in a terrible wakening. There is no rest to them that hath not a desire to watch in this world: but they haue a desire to watch, & to holde vp their heads, they shall get rest, yea, endlesse rest, and quietnes.

Now, hauing spokē of the first & second parts, I shall goe shortly forward to the third part of the *Psalm*, wherein the *Prophet* turneth himselfe to *Israel*, that is, the Church of God, and hee exhorteth *Israel*, the Church of God, to watch, & waite on the Lord: *Let Israel waite on the Lord*: finding in experience what hee had gotten for his waiting on, to wit, mercie and deliuerance, he cannot be holden from glorifying Him, and cannot get Him glorified enough: Therefore, hee turneth him to the whole Church, and exhorteth them to vwaite on, that they may finde such experience as he found, and that they may glorifie the Lord also. So the end he looketh to, is to glorifie the Lord, that He may bee glorified in manie belieuers, and waiters on him. The ende of the mercy of God tendeth to His own glory. There are many properties in God, he is infinite in wisdom, in power, in trueth, infinite in glorie & Majestie. Now the Lord is glorified in all his properties, in his wisdom, power & justice.

But

But aboue all thinges, the LORD seeketh that the world should glorifie Him in that deepe riches of mercie and gentlenesse that is in Him, that wee shoulde praise Him euerlastingly in His mercie. And as this is His will, and as the mercy of GOD serueth to His glory, So the soule of a man that hath once tasted of the mercy of the Lord Iesus, is caried away with such a zeale to His glory, that it will cause a man forget himselfe, and with *Moses* and *Paul* wish to be a curse and *anathema*, to haue God glorified. This man ye see, when he hath tasted of His mercy, hee turneth him to the whole Church, and willeth them to trust in Him, that they might find His mercy, that so God may bee glorified. So it is hee onely, who hath tasted of the mercy of God, who when he looketh thorow the miserable world, can haue pity on any mā. He that neuer tasted of that mercy of God, had neuer true pitie vpon any mā. Then y^e thing which he craueth is this, that many shoulde taste of His mercy, that God may be glorified by many. His heart is moued with pitie, and so all his endeuour is to see if once he can gette them win to God: for when hee looketh abroad vpon miserable sinners, he is full of rueth and compasfion. But marke againe, the zeale which hee hath to the glory of GOD, is the first cause that mooued him to seeke that all the world should taste of mercy and glorifie God. So first he beareth a loue to Gods glory, and then he hath pitie towarde men: the one is the cause, the other

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other the effect: the one preceedeth, the other followeth: the one is the roote, and the other the branch. All the loue we cary to man, should be for the loue vve haue to GOD. And vvhether these two goe together, a zeale to the glory of God, (alas! vvhether is zeale to Gods glory now adayes? vvhich is a true token, that His glory is departing away) and then a pitie of the misery of man, a desire of the saluation of man: then that man vwill forget himselfe, that hee maye seeke the saluation of the vvhorld, that so in it God may be glorified. And the man that hath this disposition in his heart, is fit to be a Minister & Preacher of grace to the vvhorld, otherwise, if hee vwant this disposition, it is but a colde preaching that he vwill make.

Now in the next vvords, vvhether he hath proposed the exhortation, and desired them to vvaite on the Lord, to moue them the more, he pointeth out to the Church the nature of God, vvhether God is: for vvee must know vvhether God is, ere euer vvee put our trust and confidence in Him: for why? saith he, *with the Lord is mercie* and gentlenesse: as if hee would saye, The Lord is full of mercy. His mercies are incomprehensible, yea, infinite, and neither man nor Angel can sound out the deepnesse thereof: He is all mercie: and as S. *John* saith in his first Epist. chap. 4. vers. 8. *The Lord is loue*. Therefore, await on Him: for why? there is no want nor scant of mercy in Him. This is vvell to be marked, when hee exhorteth *Israel* to vvaite vpon the Lord, hee saith

saith not, because *He is omnipotent, and infinite in justice, onelie wise, &c.* But hee giueth this reason, *because mercy is with Him*, therefore waite vpon Him, This would be well considered, What is the cause of this? Nowe I will aske another question, What thing in God neede wee moste into this worlde? There are manie thinges which wee haue much neede of: What is it that wee haue moste neede of? Another question: What is the estate that euerie one of vs is borne in, in this worlde? Are wee not borne sinners? conceiued and borne in sinne and iniquitie? And so are wee not all miserable? For there is nothing for sinners, but miserie, death, & damnation: and so all sinners are miserable. So, what thing is it that a sinner wanteth most? vwhat is it that sinne and miserie craueth, but mercie? And if thou bee miserable, the thing in this world that thou shouldest craue first, is mercy, that God woulde bee mercifull to thee: So mercie and forgiveness of sinne is the first thing whereto thou oughtest to haue recourse. And if thou wilt tell a miserable bodie that feeleth himselfe to bee miserable and the childe of wrath, that God is omnipotent if thou point Him out in His wisdom, in His justice, hee shall bee so farre from receiuing anie comfort, and contolation, of anie of these things, that by the cōtrarie he shall be so terrified, that hee dare not presume to seeke God, to looke to Him, to come to Him, &c: but hee will runne away from God: But tell him that God is mercifull, and

full, & full of grace in Iesus Christ, that is the sweetest speech that euer he heard. But, alas! few of vs seeleth that burthen of sinne: Who is he that gro-
neth vnder sinne? Who feareth the terrors of that
wrath? If thou find them, then tell thee of the mer-
cies of Iesus Christ, it would bee the sweetest tale
that euer thou heardest. And when a man is once
sensible of the infinite mercies of GOD in Iesus,
then tell him of all the infinite properties of God,
tell him of His power, wisdom, and prouidence,
they will all serue to his comfort: for why? he will
thinke that all things that are in God appertaine
to him, and serue to his weale, he will finde that all
things will serue to his saluation. Otherwise, with-
out this assurance of mercy, hee will neuer thinke
them comfortable. So there is a sure ground, The
faith of a man or woman, first of all, is euer rela-
tiue to the mercy of God: and that is the first ob-
ject of faith. Indeed, hauing gottē a gripe of mer-
cie, then it extendeth to all the rest: but before
that, there is nothing in God that it can rest vpon.
Yee see by experience, when the law is preached,
there is little allurence of the heart: but when the
Euangell and Christ Iesus is preached, the heart is
drawne on and allured. What is the cause of this?
The doctrine of the law is a doctrine of extreame
iustice, and His iustice doeth nothing but terrifie
the soule: but the doctrine of the Euangell is a do-
ctrine of the mercy of God in Iesus Christ, which
draweth to it the hearts of men. Albeit thou heare

the law preached an hundred yeares, & heare no more, thou shalt be so far from being the better, that thou shalt still be the worse. So this testifieth, that the object of our faith is the surpassing mercy of God. Then, if thou wouldest search y^e nature of God (and search Him a thousand yeeres, thou shalt neuer come to the ground of His deepnesse) search out especially His loue & mercy: a man may faile & vanish away in curiosity, searching y^e deepnesse of God: but in searching out His mercy, thou shalt neuer erre, it shall be with a joy & cōsolation of the heart. *Paul* prayeth for the *Ephesians* (chap. 3 vers. 18.) that they might attaine to that infinite deepnesse & breadth, length & height in God, for God is infinitely deepe in all things: but wherefore is it that he prayeth? Euen that they, searching in God, should search that infinit profoundity of the loue of God. Surely, if wee would know that profoundity of God, & search in to His nature, the let vs search alwayes in to that loue & mercy of God in I E S V S Christ. And this searching hath euer a growth and increase in faith, till wee get a sight of Him euerlastingly.

To go forward. He is not cōtent to say, *with Him is gentlenes*, but he subjoyne, *with Him is great redemption*: the words grow in highnesse, & these words comprehēd & set out a greater mercy in God than the former: now y^e mercy of God in Iesus Christ is not all told in a word: alas, for want of feeling we speake slenderly & lightly of it: no, in very deed, all the

the words, and the greatest words in the world, of the most holy, most wise, & most eloquent men, is not able to set out & point out that infinit greatnesse & deepnes of it: and he & she that once haue tasted of mercy, scarcely can they find words to expresse the thousand part of it: whē they haue gotten a little taste & apprehension of it, they are not able to get words to expresse that apprehension of the heart. *Paul* commonly calleth it the riches of mercy, *God, who is rich in mercy, according to His infinit & great love, &c. Ephes. 2. 4.* *Paul, David, & the rest of them* cānot get words to expresse that apprehension of mercy that they haue in their heartes. No, there is no creature that is capable of that infinite mercy: for the worke that *ŷ* Spirite of Iesus Christ doeth worke in the heart, whether it be a sense of dolour, or a sense of joy, the tongue of no creature can tell or expresse, *Paul* calleth it sighes inexpressible: & *Peter* calleth it joy vnspeakeable: So *ŷ* heart cannot expresse the greatnesse of the worke of the Spirit. Men will thinke them hyperbolicall words, but that is a token that they haue not tasted that joy and mercy in their owne hearts.

Now in the last words he commeth neare hand, & makes a particular promise of His mercy to His Church, *He will redeme Israel, His Church, from all her iniquity,* as hee would say, I haue told you, He is mercifull & full of redemption, but I come nearer hand: Thou shalt finde in experience, that Hee is mercifull, & full of redemption: So it is not enough

to the Preachers of y word, to preach Gods mercy and redemption generally to the world: no, they must come nearer hand, & in promising, they must make to the hearts of the people a particular application, and say not only, God is mercifull, but, He will be mercifull vnto you, and He is full of redemption, and He shall redeeme you: and so say I, I haue not beene speaking of mercy and redemption that appertaineth not to vs, but the Lord shall be mercifull, and redeeme you, if ye beleue in Iesus Christ: for there is no grace but in Him. If this particular application be not made, the cōscience of sinne is so great, that the sinner dare not put forth his hand to receiue mercy. Now, to whom pertaineth mercy and redemption? He saith, Hee shall redeeme *Israel*, that is, the Church militant. The Church is militāt in this world, but redemption pertaineth to it in the ende. But where from shall the Lord redeeme y Church? Not from persecution and tribulation in this worlde, but from all her sinnes. So this presupponeth first, That the Church is full of sin so long as it is in this world. This is but a vaine dreame to imagine that there shall bee a Church, or any member of the same, in this worlde, without spot: away with that vanitie. So next, the redemption of the Church standeth not so much in freeing it from persecution or tribulation, although she shall be redeemed from all these things also, as from redeeming her from sin: the chiefe redemption shall be from sin: for why?

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the great-ſt enemy of the Church is her own ſins,
& it is her own ſins that is the cauſe of all her per-
ſecution and it is ſin that the Lord mortifieth and
ſlayeth by perſecution and tribulation: for if there
were no ſin, there would not bee ſuch a thing as a
perſecuter or a tyrant againſt her: and the greateſt
burthen that y godly feele, is alwayes their owne
ſins, & they were neuer vnder ſo great perſecution,
no croſſe, no trouble comparable to the burthen
of ſin. *Paul ſaith, Rom. 7. 24, Miserable man! who ſhall
deliuer me? Where from? Not from perſecution, al-
beit he was ſubject to as great perſecution as anie
man, but from this body of ſin,* becauſe hee could not
get that obedience to God, that hee would haue
had. And wherfore died Chriſt? Was it to redeeme
vs from perſecution, or croſſes in this world? No,
the Lord died that Hee might redeeme vs from
ſin with His precious blood. And *Paul (to y Corin)*
maketh mention of that triumph that the Church
ſhall haue when the Lord Ieſus ſhall come, *O death
where is thy ſting?* Then ſhe ſhall glory that ſhe is re-
deemed from ſinne, and from offending oſ GOD.
And that ſhall be our chiefe felicity in that life to
come, that our hearts & thoughtes ſhall be free of
all ſinne, we ſhall offend God no more, but al ſhall
be full of obedience to Ieſus Chriſt, and then ſhall
we be fully ſanctified and glorified when wee get
that bleſſed preſence of the Lord Ieſus, which
wee long for: To whome bee praiſe
and glory, for euer, *Amen.*



THE XIIII. SERMON.

MATTH. CHAP. XV.

21. And Iesus went thence, and departed into the coasts of Tyrus and Sidon.
22. And beholde, a woman, a Canaanite, came out of the same coasts, and cryed, saying vnto him, Haue mercie on mee, O Lord, the sonne of David, my daughter is miserably vexed with a deuill.
23. But he answered her not a word. Then came to him his disciples, and besought him, saying, Sende her away, for she cryeth after vs.
24. But he answered, and said, I am not sent, but vnto the lost sheepe of the house of Israel.
25. Yet shee came, and worshipped him, saying, LORD helpe mee.
26. And hee answered, and saide, It is not good to take the childrens bread, and to cast it to whelps.
27. But shee saide, Trueth, Lord: yet in deepe the whelps eat of the crummes, which fall from their masters table.
28. Then Iesus answered, and saide vnto her, O woman, great is thy faith: bee it vnto thee as thou desirest. And her daughter was made whole at that houre.

IN this TEXT which wee haue read (welbeloued in the Lord Iesus) wee haue a wonder, that the Lord wrought on a woman, a *Canaanite* a *Gentile*, of a cursed generation, the generation of *Canaan*. The wonder is, the healing of a womans daughter that was possessed, and sore and miserably vexed with a deuill. The woman hauing the occasion to meet with the Lord through His comming to these parts where she abode, shee slippeth not the occasion, but seeketh mercy and grace: she findeth at the first great hardnesse and difficulty, to get mercy: but at the last, she ouercommeth all by her faith, and getteth mercy.

Now to go through this History so shortly and plainly as the LORD shall giue the grace. This woman is called a *Canaanite*, that is descended of that olde and rotten stocke of *Canaan*, that was destinate for wrath and destruction. (*Genes. 9. 25.*) Looke to her estate, shee is come of a cursed race, she is lying in sinne and security: first in sinne, next in a deadly sleepe and security of sinne. This is the estate of euery one of vs; we lie in sinne, conueined in sinne, and borne in sinne; we seele not the sinne, & that deadly sleepe of security is worse than the sinne we lie in: there is none of vs better by nature than this woman was. Then when she is thus lying in sinne & security, the Lord from the Heauen seeth her.

deeth her a wakening, and a sharpe wakening: for the judgements of God are like many messengers from Heauen to waken vs. In the example of the woman wee see that the Lords children must bee wakened: and oftentimes our first wakening is verie sharpe, dolefull, and fearefull, as it is with one that is wakened in the rage of a feuer. Yet there is grace here: Well is y man that is wakened, though the wakening were neuer so sore and sharpe: for the multitude of the worlde dyoyn securitie, and neuer waken, till the fire of Hell waken them. Well is thee, and thou be wakened, albeit it should be with neuer so heavy a judgement, yea, though thy daughter, or thy selfe, should bee possessed with a deuill.

Now, when this poore womā is thus wakened, and is wrastring vnder the heauy hand of God, the Lord casteth an eye towards her, (for no doubt, howbeit she was one of the rase of cursed *Canaan*, yet she was chosen to eternall life) and of very purpose He casteth Himself into these parts where she was: what euer other erand Hee had, there is no question, but He had a particular respect to her, y she might haue the occasion to come to Him, and this was a great grace. When we are wakened out of security, then the Mediciner hath his time, and this is a greater grace. It is a great grace to bee wakened, but it is a greater grace to find a Mediciner to cure thy disease: for, as multitudes die in securitie, so also multitudes die in paine, torment, and

and desperation, after they are wakened. Well, she hearing tell that He was come to these parts, and that He was such a man, a *wonderful man*, as the prophet *Esay* calleth Him, *who cured all sort of diseases, who restored sight to the blind, limmes to the lame, cleansed the leprous, and raised vp the dead*, she is moued to seeke grace and mercy at Him. Had not the Lord preuented her, and come downe thither & sought her, to draw her to Him, there had neuer bene such a thing, that she had sought for Him. All thy misery, albeit it vvere neuer so great, vwill neuer draw thee to Him, except Hee seeke thee first, and draw thine heart vnto Him.

Well, nowe to come forward, vwhen shee seeketh Him, shee findeth Him, and getteth His bodilie presence.

CHRIST and His Disciples vvere valking together after His accustomed manner: at the first meeting, saith the TEXT, *The woman cryeth*, Hee is apparantlie going before, and the woman followeth after, and cryeth: *Miserie constraineth her to crie*: And if the LORD laye His handes vpon thee, Hee vwill compell thee to howle and crie. O, that power and might that is in the LORD ouer His creature!

But I doubt not, considering the vvordes and communication that the LORD hath with this poore, miserable, and sinfull vvoman, but it was that Spirit of adoptiō that opened her mouth so vvide to crie vpon Him so, *O thou sonne of David*
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haue mercie on mee: What crieth shee? Marke her words: She crieth, *haue mercy vpon me*. How many of *Hierusalem* cried after this manner? An *Heaben*, & *Cananite*, crieth this way: misery compelleth her to cry. But what maketh her to cry *Mercy*? Wee will raile & blaspheme God whē we are in misery: but what caused her to cry *Mercie*? No question, the conscience of her demerites caused her to cry *Mercie*: shee felt her selfe to bee worthy of all that misery wherewith shee was burthened. The voyce of a miserable sinner, that feeleth misery, is, *O Lord haue mercy vpon mee*: but loe howe shee stileth Him, *O Lord, The Sonne of Dauid*: these were the common stiles indeed of the Lord, in this life, He was called of the multitud, LORD, and *the sonne of Dauid*. But certainly, I am of this mind, that this woman took these stiles otherwise than y^e common multitude: The very eye of her soule was opened, to see Iesus Christ to be the Lord, & to bee the Sonne of God manifested in the flesh, of the seed of *Dauid*, howbeit I will not attribute vnto her a distinct & cleer knowledge of both His natures in one person, and of His offices.

Then, Brethren, ye see two grounds of her petition, The first is a Lordship, and Power, and Dominion in Him, of whom she sought mercy. The next is, a Pitie, a Mercy in Him of whome shee sought mercy. She sought mercy at a mercifull face, *grace* at a gracious face. Look that thy prayer bee well grounded on the LORD. When thou openest thy mouth

mouth to seeke mercy at that LORD, looke that thou acknowledge that there is a power in that Lord to giue thee euery thing that thou standest in need of: and chiefly, looke that thou acknowledge, that there is an infinit passing mercy in that Lord, surmounting all thy sinnes, and then shalt thou pray from the heart, with confidence and liberty: otherwise thou mayest well seeke mercie from the teeth outwarde, but neuer with thine heart. Then shew lettest Him see a good cause wherefore she sought mercy: Lord, I haue need of a Phisition, for I am sicke. What sicknesse is sorer to a poore body, than this, to bee rent both in soule and body with a deuill? *Lord, my poore daughter is tormented with a deuill*: As in thy prayer thou must haue a sight of the infinit power of thy God, of the mercy of thy God, so scorn Him not with a senselesse heart: No, if thou gettest not a sense & feeling of thy misery, of thy trouble, & vexation in thine heart, call not vpon the Name of the Lord. It is true indeed, the Lord seeth and knoweth thy misery, as well as thy selfe, albeit thou speake not a word vnto Him of thy misery: yet for all that, the Lord taketh pleasure to heare thy misery out of thine owne mouth: He will not only haue thee to feele and grone in thine heart for it, but he will haue thee to utter it vnto Him with thy tongue also, if opportunity serue: He wil haue thee to make it knowne vnto Him, as if Hee knew it not. He will haue thee to bring vp thy misery from the ground of thine

of thine heart, & as thou feelest it in the sadnesse of thine heart, so to vtter it in thy voyce: for the Lord delighteth to heare miserable bodies speaking of their miserie.

Now to goe forward. When shee hath made her petition, see the meeting: the text saith, At the first Hee answered her not a vvord, but goeth forward vvith the Disciples, and letteth her follow on crying, *O Lord, haue mercie vpon me*: not once nor twice, but the crie goeth neuer out of her head. This is wonderfull: Hee that preuented her vvith grace, and gaue her grace to seeke him, vvill not make her one vvorde answer, but goeth his vvaye, and vvill not speake vnto her: Yea, thou vvilt find, that he, who preuēted thee vvith grace, & sought thee, ere euer thou soughtest him, & gaue thee grace to crie and pray, *Haue mercie, O God*, yet he vvill seeme to mis-knowe thee, and make thee none answer. Thou vvilt crie in sicknesse, *Mercie*, but vvilt thou alwayes find mercy? No, no, thou vvilt cry in other troubles, *Mercie*, and his Spirite no question vvill intercede for thee, and yet for a time hee vvill make thee none answer. What meaneth this? why doeth he so? Now vvhen he hath giuen thee grace to crie for mercy, a thirst & an hunger for grace, (*Blessed are they that hunger & thirst*) vvhen he hath giuen thee this first grace, hee vvill let thee crie a great vvhile to trie thy constancie. We neuer get a spirituall grace in this life, but vvith the grace we get alwayes a tryall: and vvhen he giueth vs grace

to crie,

to crie: hee vwill trie if vvee vwill crie on. And to speake the trueth, Brethren, All our life heere, is but a tryall of the graces of GOD, vvhich hee hath giuen vs. Wee gette not our heauen heere, but a faith to looke a farre of vnto it, an hunger, a thirst, a desire of it, and vvith our thirst a tryall of our Faith, a tryall of our Hope, of our desire, to see if vvee vwill stand in it. And then saith *Peter*, in the life to come, the tryall of thy faith, and hope, and patience, beeing ended, What shall follow, Praise, and honour, and glorie, vvhen I E-S-V-S shall appeare, 1. *Pet.* 1. 7. Thou shalt bee filled vvith satiety and fulnesse of joye, thine hunger and thirst shall bee satisfied as soone as euer thou seest thy Redeemer.

Now to proceed. The Disciples that followed \S Lord, they are troubled vvith the cry of \S woman, & say to the Lord, *Either giue her one answere or other, and let her goe her way.* Surely I thinke this sute of the disciples was not so much for anie desire they had that he should helpe her, as to be quite of her crying, because they vvere deafned vvith her. So then the Papistes neede not vpon this, to ground their intercession of the Sainctes in heauen, for vs that remaine heere on earth: for this ground is as vveake as their doctrine of intercession is: and she directeth not her speach to the Apostles heere, to PETER, IAMES, or JOHN, that they should interceed for her, but to the Lord himself, she speaketh to none of the, but she passeth & speakes to \S Lord
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immediately: So should wee leaue all the Sainctes,
and with confidence goe to the Lord Himselfe.
The Disciples are deafned and troubled with her
crying: the Lord Himselfe letteth her crie on: and
this is a token that Hee is not wearied with her
crying. Well then, thou findest a comfort heere,
when thou cryest night and day, Hee neuer wea-
rieth with thee: He saith not, thou troublest me, at
thy cries, sighes, and sobbes, are pleasant to Him.
Men will bee weary sometimes with thy crying, as
wee reade, that vnjust Iudge was importuned by
the just sute of the poore woman, and dispatcheth
her away, and saith, thou troublest and irkest mee
night and day, *Luke 18. 1.* But the true righteous
Iudge is neuer wearied with thee, when He letteth
thee cry out, He wil not answere with a grudge, as
the Iudge did, but cheariully. The Lord that lo-
ueth a chearful giuer, He Himselfe giueth cheare-
fully. What meaneth that joye that the faithfull
finde in their heartes, accompanying the benefite
that commeth from Him, but that the Lord gi-
ueth His benefites chearefully? for if the LORD
gaue thee them not chearefully, but in anger and
wrath, and threwe them to thee as to a reprobate,
thou wouldest neuer haue joye in the receiuing of
them. There is not such a thing, as a reprobate can
haue joy in the giuer, or euer haue his mouth open
with true thankesgiuing to the Lord to say once,
I thanke thee: Why? Because the Lord giueth him
not His benefites in loue, but in anger. So this is a
sure

sure token when thou findest joye in thine heart, and a contentation in thy prayer, and a purpose to be thankfull, that the Lord giueth thee chearefully, and heareth thee joyfully. And if thou canst get but a joyfull looke of thy God, thou mayst be assured that it proceedeth of mercy. When Hee looketh so vnto thee, Hee doeth not as earthly kings, or any earthly creature vse to doe, for they can keepe a faire countenance, and yet haue little good will in their heartes. Well, the womā crieth, & the disciples cry: The Lord must answere once, but Hee maketh an answere little to her contentment, *I am not sent*, saierth He, *but vnto the lost sheepe of the house of Israel*: What haue I to doe with that poore woman? shee is not one of My sheepe, she is of a cursed generation of the *Canaanites*, ordained to destruction and wrath: In a word, He debarreth her from grace, Hee cloaseth the gates of Heauen vpon her teeth: for when He saith, Hee is not sent to her He shurteth her out of Heauen. Wee ought to marke this well, for we are *Canaanites*, that is to say. *Gentiles*: It is true indeed, the Lord comming down from the Heauen, & manifesting Himselfe in the flesh. He had His commission first & principally to the *Jewes*, and not to the *Gentiles*, not to *Scotland*, nor *ENGLAND*, nor *Germanie*, nor *France*, chiefly and principally: as Christ said to *Hierusalem*. *Ob! that thou couldest see the day of thy visitation!* *Luke 19. 41*. Hee was sent with commission to the *Gentiles*, but in case of the contumacie & rebellion of the

of the *Iewes*, as if the Lord had said vnto him, Goe thy vway vnto mine owne people, vvhome I haue chosen from among all the Nations of the earth, and see if thou canst vvinne them, goe no further. And if the *Iewes* had not bene rebellious and disobedient, vve had neuer gotten mercie and grace. Looke *Roman. 11. 11.* The fall of the *Iewes*, vvas the raising vp of the *Gentiles*, & the diminution of the *Iewes*, vvas the riches of the *Gentiles*. Howe got yee grace? saith he, By their contumacie and rebellion. So Christ, sending out his Disciples to preach, biddeth them go, not vnto the *Gentiles*, or vnto the *Samaritanes* their next neighbours, but vnto the last sheepe of the house of Israel, *Matth. 10. 5.* And Paul in a preaching before both the *Iewes* and *Gentiles*, *Act. 13. 46.* The Worde of G O D, saith hee, be- hooued first to bee preached vnto you, the promise belonging vnto you: But because yee Will not receiue the worde, and haue made your selues unworthie of life euerslasting: Therefore, I Will turne and preach to the *Gentiles*: And so hee bade the *Iewes* good-night. and turned him to the *Gentiles*. And the T E X T saith, that then the *Gentiles* rejoyced exceedingly.

So vvee vvere strangers from heauen, and aliens from the common vvealth of *Israel*.

And vvee learne in the example of this vwoman that our entrie to grace, and to heauen, vvas vverie hard and difficill: And as our entrie to grace vvas hard, so if vvee fall from grace, our re-entrie to grace shall bee farre harder: And if thou fall

once from grace, hardly shalt thou get grace againe. A *Gentile* that falleth once from grace, and treadeth vnder his feete the blood of Iesus, shall neuer bee renewed with grace againe. And I say to thee, O *Scotland*, if thou fallest from grace, looke neuer for grace againe. Looke to the cities amongst the *Gentiles* that fell from grace, looke *Corinth*, looke *Philippi*. looke y *Galathians*, &c. got they euer grace again? No: so if *Scotland* fall from grace, it will bee a wonder if euer it get grace againe. The wrath of God shall bee powred soorth vpon euery one, from the greatest to the smallest: for if He receiued not the *Iewes* (His owne people) into grace, after that they were once fallen from it, shal He take thee vp againe, a *Gentile*, a vile dog, in respect of them? And yet our men in this countrey care not to cast themselues, and their whole land, into Hell, and into euerlasting abjection from grace, without all hope of recovery. So this is an harde answer, thee findeth no grace at all. They that follow Iesus Christ, and seeke for grace, will finde in their way a sore tryall: men thinke that Heauen is but a common benefit. & that it is easie to a mā to come thither: but albeit thou be a king, an Emperour, or Monarch, thou wilt find an hard entry therein. Will thy kingdome or thy lordship bring thee to heauē? No, if thou sleepe on in careles security, thou shalt neuer se heauē. So if there were no more but this exāple of this *Gentilish* womā, it teaches vs, that it is hard to win to heauen, & that

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the gates of Heauen at the first shall be shut vpon our teeth. What is the cause of this? Thou art further from Christ, and from grace, from Heauen, and from the joye of Heauen, a thousand times more than the naturall earth is from the naturall Heauen. Thou art a *Canaanite*, come of a cursed generation. What adoe hath a *Canaanite* with Heauen? so vnworthie a thing, with so worthy a thing? The Lord, before He opened the gates of Heauen vnto her, Hee woulde let her vnderstand, that shee had nothing to doe with Heauen. And I say vnto thee, that the Lord, ere euer Hee giue thee grace, Hee will haue thee knowing by tentations and tryalles, that thou art a *Canaanite*, descended of a cursed and reprobate generation, and vnworthie that euer thou shouldest see Heauen, or haue a do with Heauen: And if Hee bring thee not to this sight and this feare, I giue thee thy dome, thou shalt never see Heauen.

Nowe marke, Hee hath cloased the doores of Heauen vpon her: And certainly, this answer might haue caused her to haue gone awaye with shame and confusion. But for all this tentation, she continueth still, she crieth still, and hopeth for mercie: holde vpon mercy, hope still, belieue on still and that hope shal neuer make thee ashamed. Shee hath cryed for mercie, the gates of Heauen are shut against her: What doeth shee? Goeth she her way? No, no, shee tarieth still, and knocketh. And if thou knewest what Heauen were, and what Hell

Hell were, thou wouldest bee loath to leaue Heauen. Oh! the tormentes that remaine for them that fall into Hell! So shee knocketh, and falleth downe vpon her face, and adoreth, and saith, *O Sonne of David, haue mercie on mee.* This adoring was not onely for the casting the deuill out of her daughter: No, no, she sought euerlasting life at the handes of the Lord, & that healing of her daughter was an earnest-pennie of that Life. This was the mind of the woman no question. It is saide in the Scripture, *Seeke, and yee shall find: aske, and yee shall receiue: knocke, and it shall be opened vnto you. Mat. 7. 7.* If the seeking faile thee, yet tarie still and knocke. And if it had not bene the Lords will that a sinner (when he findeth heauen gates closed vpon him) should tary stil & knock, would he haue biddē him knock? It were a presumptuous thing for a begger to knocke at one of our doores: but seeing *ſ* Lord hath expressely commanded thee to knocke, then knocke on boldly. And if thou goe away with the first answer, or the first nay-saying thou wast neuer truely hungrie nor thirstie: And it is a token that thou countest little of the grace of GOD. If thou knewest howe precious a thing the grace of God & Iesus Christ were, and what Heauen were, and what Hell were, thou wouldest neuer cease knocking day nor night all the dayes of thy life: for if thou goe away proudly, and tariest not vpon Gods answer, but speake presumptuously, & say, *If He will not giue mee grace, let Him holde it to*

Himselfe, as blasphemous men will say: then Hee will shoote thee into Hell: for if thou wert a king of all the worlde, thou shalt neuer get thine head in at Heauen gates, except thou knocke. Lord, if the world knew how hard a thing it is to get entry there! men think that they will come easily & sleeping to Heauen, albeit they take their pleasure & pastime: but they deceiue themselves, there must bee much struing and fighting ere they get Heauen: Before that Heauen could be opened, it be-
houed Iesus Christ to shed His precious blood.

Now, Brethren, ye may say to me, Alas, who can knocke? who is able to come there? No, thou hast no power once to lift vp thine hand to knocke at that gate, except that the Lord put out His hand, & hold thee vp, euen in the meane time when Hee is holding thee backe, so wonderfull is the Lordes working with His owne, He will be holding them abacke with the one hand, and He will be pulling them in to Him as fast with the other hand, when He will be disswading, He will perswade, when He forbiddeth to approach vnto Him, hee inwardly allureth men to come vnto Him. Nowe, will yce heare the Lordes answer? If the first answer was hard, this is as hard and rough: for with an angry countenance no doubt He answereth, *It is not lawfull, saith Hee, to take the childrens bread, and to cast it vnto dogges.* It is euen as much as if Hee had taken her by the shoulders, and thrust her out: first Hee saith, Thou art but a dogge, a Gentile, and this
that

that thou seekest is a precious thing, the bread of life, this appertaineth onely to the children of GOD: Shall I take that and giue it vnto a dog? As if Hee had saide, Goe thy waye, dogge, thou shalt not get such a precious benefite as thou requirest.

Then we see here, because she was a *Gentile*, therefore Hee calleth her a dogge. Suppose thou bee a King (I pray thee be not too proude in thine own conceit) and yet a *Gentile*, Ergo, by nature, a dogge. He will cast a Kingdome, an Empire, a Monarchie to a man, as one will cast a bone into the mouth of a dogge, but all is nothing in respect of one droppe of grace, and the hope of the kingdome of Heauen.

Albeit thou bee a begger, and yet gettest but one droppe of grace through I E S V S CHRIST, anie hope of the Kingdome of Heauen, anie beginning of regeneration, then thou hast gotten a greater grace, a more precious thing, than *Cæsar*, that got all the worlde. There is no comparison betwixt the meaneſt spirituall & heauenly gift, & betwixt the greateſt temporall and earthly thing.

Nowe I note againe the hardnesse to winne to the Kingdome of Heauen. Would yee not thinke it a marueilous thing to turne a dogge into the Sonne of God? It is as great a wonder to see a *Gentile* to be called to Heauen as to make dogges and stones the Sonnes of God Nowe know, that before thou gettest accesſe to Heauen, although

thou wert a king, thou must bee humbled in thine owne conceite, thou must know thine owne estate and condition, thou must thinke thy selfe as vile and contemptible as a verie dogge by nature, as this woman was brought to saye: otherwise, thou shalt neuer get heauen.

Then, Brethren, if the entrie to the Kingdome of heauen be so harde, if thou like a dogge returne to thy vomite, or as a sow to the puddle, (as *Peter* saith, 2. *Pet.* 2. 22.) after thou art washen with the blood of that immaculate Lambe, then it is a wonder if euer thou get grace to re-enter againe. Now heare the poore womans answere: she granteth all, It is verie true, thou sayest, I am but a dog, a vile and an vnworthie wretch, and that bread of heauen is a precious thing, I am not worthie that it should bee casten vnto mee: *Yet* (saith shee) *the Whelpes doe eate of the crummes which fall from their maisters table*: If thou wilt not shew mee this grace, to eate bread with the children, yet let me eate the paringes and crummes vnder the table. Ere euer the Lord bestow grace and eternall life vpon thee, hee will haue thee to accompt thy selfe vnworthie of anie grace: yea, hee will haue thee to accompt as vilely of thy selfe as of a dog, albeit thou hadst neuer so many great prerogatiues otherwayes in the worlde: ere thou get that life, thy conscience will accuse thee to bee vnworthie of such a life, and such a joye as the LORD ordained for his owne. Shee scipped before, now shee thrumblith
and

and thrusteth in at the gates of heauen, and goeth like a violent woman: not indeede preassing like a sturdie begger, to be in whether the Lord would or not: but by humilitie, and acknowledging of her owne vnworthinesse, in all submission, coming as it were, creeping like a sillie whelp vnder the table: that is the violence that is done to the Kingdome of heauen, *Matth. 11. 12.* Shee taketh vp heauen by violence, in all submission and humilitie. And if thou bee once but a whelp vnder the table of GOD, in the house of GOD, to gather vp the crummes of that plentiful table, thou art called to a greater honour, than if thou were made King of all the worlde. *I had rather bee a doore-keeper in the house of GOD, than to bee king of all the Worlde.*

Nowe, Brethren, when shee is thronging in, hee is loath to put her out againe: No, hee saith, *O woman, great is thy faith, bee it unto thee as thou desirest*, thy faith hath wonne the victorie. From whence had this poore woman all this perseuerance, and this continuance, and this constancie, but from him? and yet hee standeth wondering at his owne graces. The LORD, (beholde his doing) when hee hath giuen thee grace and perseuerance, when thou comest to heauen, he will wonder at thee: and there is the ende of all thy perseuerance, a faire crowne of glorie. And what more doeth hee? That same moment, that force that was in the worde, that proceeded out of the

mouth of I E S V S, extended it selfe to the womans daughter, and healeth her, and casteth the deuill out of her. Now she sought only to creepe in as a whelp vnder the table to eat the crummes, and now the LORD setteth her vp at the table to sit with Him in glory, as CHRIST Himselfe saietin, *I say to thee, saiethe Hee, manie shall come out of the East, and out of the West, into mine house, into the Kingdome of Heauen, and sit downe at the Table with Abraham, Isaac, and Iacob, Math. 8. 11.* And from whence are wee come? Euen out of the furthestmost point of the West. And, O SCOTLAND! Belieue in I E S V S, seeke earnestlie grace at Him, and waite patientlie, when Hee tryeth thee, and thou shalt find that thou shalt be set downe with ABRAHAM, ISAAC, and IAAKOB, in glorie. Wee are the Sonnes of G O D indeed, but it appeareth not yet what wee shall bee: but one daye it shall appeare, when wee shall be crowned with the crowne of glorie. The Lord worke this faith and earnest desire of grace in vs for Iesus Christs sake:

To whome bee all glorie,
honour, and praise,
for euer, and
euer, *Amen.*



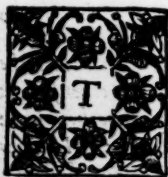
THE XV. SERMON.

LVKE, CHAP. VII.

37. *And beholde, a woman in the citie, who was a sinner, When shee knewe that Iesus sat at table in the Phariseos house, shee brought a boxe of oyntment:*
38. *And shee stood at his feete behinde him weeping, and began to wash his feete with teares, and did wipe them with the haire of her head, and kissed his feete, and anointed them with the ointment.*
39. *Nowe when the Pharisee who bade him, sawe it, hee spake within himselfe, saying, If this man were a Prophet, hee would surely haue knowne who, and what manner of woman this is who toucheth him: for shee is a sinner.*
40. *And Iesus answered, and saide vnto him, Simon, I haue somewhat to say vnto thee. And hee saide, Maister, say on.*
41. *There was a certaine lender who had two debtors: the one oughte siue hundred pence, and the other fiftie:*
42. *When they had nothing to pay, he forgane them both: Which of them, therefore, tell mee, will loue him most?*
43. *Simon answered, and said, I suppose that he, to whom he forgane most. And hee saide vnto him, Thou hast truly judged.*

44. *Then*

44. Then hee turned to the woman, and said vnto Simon,
*See'st thou this woman? I entered into thine house,
 and thou gauest mee no water to my feete: but shee
 hath Washed my feete With teares, and Wiped them
 With the haire of her head.*
45. Thou gauest mee no kisse: but shee, since the time I
 came in, hath not ceased to kisse my feete.
46. Mine head with oyle thou didst not anoint: but shee
 hath anointed my feet with ointment.
47. Wherefore, I say vnto thee, many sinnes are forgiven
 her: for shee loued much. To whome a little is forgi-
 uen, he doeth loue a little.
48. And hee saide vnto her, Thy sinnes are forgiven
 thee.
49. And they that sate at table With him, began to say
 Within themselues, Who is this that euen forgiveth
 sinnes?
50. And hee saide to the woman, Thy faith hath sau'd
 thee: goe in peace.



His Text (welbeloued in the Lord Iesus) containeth a notable Historie, of the conuersion of a penitent sinner, a sinfull woman, whom the LORD first called inwardly by His Spirit, & to whom after outwardly by His owne voyce He giueth assurance of the remission of her sinnes: And wee haue first set downe the occasion that the Lord offereth to this sinfull woman to meete

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meete with Him, that she may receiue mercie and
forgiuenesse of her sinnes: Of very purpose He ca-
steth Himselfe in her way, and into these partes
where the woman was, and yeeldeth to dine in the
house of a *Pharisee*, where shee might haue the oc-
casion and oportunitie to meete with Him: This
occasion being offered vnto her, being partly tou-
ched with a feeling of her owne miserie, partly be-
ing preuented with the Spirite of Iesus alluring
her, she letteth it not slippe, but shee commeth to
the house, where the Lord was, and shee commeth
not emptie handed, but shee bringeth with her a
boxe of precious sweete smelling ointment, and
comming to the house where the LORD was sit-
ting at table, looke what shee doeth, shee entreth
not in peartly and boldly, neither commeth shee
before His face, being ashamed of her own sinnes:
she was ashamed that these eyes, these all-seeing
eyes of the LORD, which pierce into the soule of
man, should see her: So she standeth (saith the Text)
behinde His backe, and then shee falleth downe at
His feete.

The sight of thy sinne, as it will worke shame
of face, when the relicts of nature beginnerh to
challenge it, when it striueth to enter into the
soule, so that scarcely thou darest looke a man in
the face, let be the Lord, who is the reuenger of it:
Euen so, when it once pleaseth the Lord to waken
the conscience, it will worke in thee a wonderfull
humilitie: so that thou wilt stoupe, and cast thy
selfe

selfe downe vnder the feete of thy G O D. The
 stiffenesse that yee see in men, who bowe not their
 bodies & knees vnto the Lord, proceedeth of the
 want of that sight of sinne and corruption within
 them. If these men, who sling their heads in the
 aire, (& make their boasts of their euill deeds) saw
 their sins, they would bee ashamed of themselves,
 & humble them selues in y dust. When she is fallen
 downe, she weepeth. The sight of sin will make thee
 to weepe & mourne. Thou laughest now, & plaicst
 y wanton, because there is a vaile casten ouer thine
 eye, that blindeth thee so that thou canst not see
 sin in the own colour yea, it couereth thy self from
 thee: but if once thou saw sinne & thy selfe well, it
 would make thee to weep & lament bitterly. Wel,
 she leaueth not of yet, but being drawne and allu-
 red with a sense of His preuenting mercy, y came
 from Him, she draweth neare vnto Him. If she had
 not felt that loue that came from Him, shee durst
 neuer haue come neare Him. As a male-factor
 hath no pleasure to beholde the countenance of
 the Iudge, but his eye and countenance is terrible
 to Him: Euen so, the Lord is fearefull and terrible
 to them that feelee not that loue that proceedeth
 from Him.

It is the sense of the loue that allureth sinners to
 come to God, As *Dauid* saith, *Psal. 130. 3.* *If thou*
straitlie markest iniquitie, no flesh can stand: but mercie
is with thee, that thou mayest bee feared. The teares
 that the displeasure for sin expresseth out of her,

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Hee will not lose them, but shee taketh *them*, and
washeth his feet with them, & *thē* taketh the haire of her
head, and dryeth them therewith. Haddest thou once
a sense of that sweete mercy in Iesus Christ, were
that loue once spread abroad into thine heart by
His H. Spirit, as th' Apostle speaketh, O, how thou
wouldest loue Him, & be carefull to serue & plea-
sure Him! This want of loue towards y Lord Iesus
argueth plainly, that thou hast not felt that loue
of His towards thee: For if once thou hadst felt
how well Hee loueth thee, who shed His precious
blood for thee: then it is a faire matter to thee to
shedde teares for Him, that shedde His blood for
thee: And if thou once felt that loue, nowe all the
teares, and all the moysture in thy body, yea, thy
very soule thou wouldest bee glad to poure it out
for Him, and consecrate thy life vnto His seruice:
but liuing against Him, in doing all kinde of villa-
nie in despite of Him, thou testifiest plainly, that
thou hast neuer found the vertue of His blood.

Looke what *Paul* saith, 2. Cor. 5. 14. *The loue of
God constraineth mee*: that is, bindeth vp my soule,
and all the powers and faculties thereof, and oc-
cupyeth my whole senses, that I am rauished from
all thinges in the worlde, to get mine heart and
affections fixed vpon Him: Why? saith hee, Be-
cause He loued me so well, that Hee hath died for
me: and therefore, I will consecrate my life to
Him, who hath purchased euerlasting life for me.
And therefore, whosoeuer hath not a purpose to
poure

poure out his life for Iesus Christ, and hath not a free heart towards Him in some measure, he cannot haue any sure argument that Christ hath died for him. And if thou haue not that assurance, woe is thee, that euer thou tookest life! it had beene better thou hadst beene made a stocke or a stone, if thou findest not that Christ died for thee.

But what further did this sillie woman? Shee ceaseth not here, but is continually *kissing the feete of the Lord*. Ye who before delited in kissing, leaue your harlots, and from this woman learne to kisse the LORD, or else thou, and thy vile mouth, shalt burne in Hell. Kisse the feete of the LORD, who hath shedde His blood for thee: for so oft as thou kissest the feete of the Lord, thou shalt finde that thou suckest grace out of Him. And this woman, who was before a vile harlot, now only she taketh pleasure to kisse the Lord. And what did this woman more? It is said, when shee had bestowed her body vpon Him, shee taketh that *boxe of costlie ointment*, that shee had prepared for Him. *and anointed his feete therewith*. Bestowe thy selfe first vpon the Lord, and bestowe thy body vpon Him and His seruice, and say to Him, Nowe Lord I giue thee, and I bestow vpon thee, mine heart, my soule, my body & all the members therof, keepe thou them in holinesse, that they may bee consecrate to thee. Then when thou hast bestowed first thine heart and thy selfe vpon Him, it will be none hard matter to bestowe thy goods, when His glory requi-
reth. And

th. And certainly, when men are so niggard in the
 Gods cause, that they will not bestowe a pennie
 vpon Him when his glory requireth, or vpon His
 poore members, it is a sure argument, that they
 neuer bestowed their heart vpon Him. Many vain
 men and women will saye, And if Christ were in
 the worlde, for the loue I carie vnto Him, I would
 followe Him, serue Him, imploye my body, and all
 that I haue in His seruice, and to His glorie: but
 if thou wilt not bestowe thy goods vpon the nee-
 die, vpon His seruants, and vpon these who carie
 His image, if Christ Himselfe were in the worlde,
 thou wouldest bestowe nothing vpon Him: for if
 once thou were sensible of that liberality that Je-
 sus offereth vnto His owne, thou wouldest loue
 Him so well, that thou wouldest shewe thy selfe li-
 berall to these who cary His image: thou wouldest
 giue all that thou hast for His cause, who is onelic
 able to make thee rich.

Now to goe forward in the Historie. Whilest
 hee is thus exercised in weeping, in washing the
 Lordes feete with her teares, in drying them with
 her haire, in anointing them with precious oint-
 ment, what doeth the Lord? what is His beha-
 iour? All this time the LORD speaketh neuer a
 worde vnto her: all this time while shee findeth so
 great grace and mercie in Him, Hee turneth not
 once His face vnto her. If thou gettest once the
 Lordes backe neare vnto thee, if thou gettest leaue
 to kisse His feete, howbeit thou gettest not His
 face

face at the first, nor His countenance at the entrie; yet out of Him thou shalt sucke grace and mercie vnspokeable. It is a marueilous thing to see how a sinner will get grace. When the Lord will seeme to turne His backe vpon thee, yet follow thou on and leaue Him not, till He turne His face toward thee: and I assure thee thou shalt get His face at the last. Therefore, neuer depart from Him, but sticke by His backe and His feete, and certainty in the ende thou shalt get that sight of that joyfull countenance that shall compleate thy joy.

Nowe to come to the *Pharisees* part, who called Him to dinner, for we haue heard the part of the woman. The *Pharisee*, named *Simon*, sitteth still, and seeth all that is done and speaketh not one word, but thinketh, and hee thinketh the thing which is not good: his mouth is closed, but he blasphemeth in his heart, *If this man were a Prophet, saith hee, hee would knowe who, and what manner of woman this were who toucheth him, for she is a sinner:* he thought incontinent, that the filchinesse of the woman would pollute the Lord: would hee suffer this vile harlot to touch him, if hee were a Prophet, or an holie man? Yee see now, Brethren, how disdainfullie he thinketh of her, and howe hee contemneth her in his heart. A *Pharisee* that is an hypocrite, that wil counterfeite outwardly a kind of holinesse: see how he will disdain a poore sinner, that is an open sinner in the sight of the world: An hypocrite is a soule sinner, and he will doe such things in secrete, that

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that it is a shame to speake of, because his sinne is
 cloaked from the sight of the world, and from his
 owne eyes: when hee beholdeth another sinner,
 againe, that sinneth openly in the sight of the
 world, how disdainfully will hee count and speake
 of the open sinner? and will spitte at him: the se-
 uerest censurer that euer was, is an hypocrite: and
 then he will stand vp, admiring of himself, and his
 coloured righteousnesse, and saye, I thanke God, I
 am not like other men: And what is the cause
 of this? The Lord saith, The hypocrite is nothing
 but a whited tombe, a painted graue, that within
 is full of dead mens bones, stinke and filthinesse,
Matth. 23. 27. And yet that cloake of hypocrisie
 beeing spred ouer the heart, the hypocrite seeth
 not that filthinesse that is in his owne heart: and
 that hypocrite that thinketh to beguile all the
 world, chiefly he beguileth himselfe. And if thou
 sawest that seede of all mischeife that is within
 thy selfe, certainly thou wouldest disdaine thy
 selfe, and thou wouldest be inclined to judge cha-
 ritably of a poore sinner: thou wouldest not bee so
 sore and rigorous a censurer of others as thou
 art: And if thou sawest what kinde of stufte were
 within thy selfe, (howbeit it breake not out) thou
 wouldest say, Now I see as great corruption in my
 selfe as in any body: (& it is the Lord that letteth
 it not breake out) the Lord purge and renew mee,
 and the Lord purge & renew yonder sinner from
 the sinne that breaketh out so openly in outward
 V action.

action. Now as the *Pharisee* knoweth not himselfe, so he knoweth not what the Lord is, he knoweth Him not to bee the Mediator, come into the worlde to saue poore sinners: and therefore hee concludeth so blasphemously, The Lord is not a Prophet.

Marke, Brethren: Who euer seeth not that miserie that is within themselves, of necessitie they neuer saw that mercy that is in Iesus Christ: These two goe together of necessitie, Whosoeuer seeth not himselfe, is ignorant of Christ, and would not buy the mercy of Christ for one penny, hee careth not for Christs kindnesse, hee counteth grace and mercy all but vanity. Now of these two followeth another thing, Not seeing himselfe first: next, not seeing that mercy in Christ, not knowing that He was that Sauiour of the world: of these two followeth this wicked conceit in him, seeing the sinner deale with Him to get grace & mercy, & the Lord dealing so mercifully with her, he scorneth, & contemptuously disdaineth in his heart this dealing & the poore sinner hath with \hat{y} Lord. The men who see not their own misery, nor \hat{y} Lords mercy, they will scorne & disdaine a poore sinner, either outwardly, calling them sighing brethren, & sobbing sisters: or at least in their hart inwardly. And I am assured there are hypocrites enough this day, who haue no sense of misery, that scorne in their hearts a poore sinner & seeketh mercy of \hat{y} Lord, & hold in dirision our fasting, our humiliation, and all our
prea-

preaching which they heare. And therefore, as thou wouldest not bee culpable of such scorning, and wouldest not be inuolued in \hat{y} judgement that teacheth that scornfull number, seeke I beseech thee, to get these two sighs, & say, Lord, I am but a miserable body, & am vnworthy to look vp to \hat{y} Heauen: & then get a sense of the mercy of the Lord: and then thou shalt bee so farre from scorning grace in thine heart, that thou shalt bee faine to creep in with all humility to get a part & portion of the grace that is spoken of.

The *Pharisee* yet hath not bene one of the worst of them, hee was not an open blasphemmer, but an hypocrite, I doubt not, but \hat{y} Lord hath had mercie on him: but what, how, and when his conuersion hath bene, the Lord knoweth.

Now I go forward to \hat{y} part of the Lord: first toward the *Pharisee*, and then toward the poore woman. The *Pharisee* conceiued not this so quietlie & secretly within his owne heart, but the Lord, the searcher of the heart, that made \hat{y} heart, draweth it to light, and saith, *Simon, I haue somewhat to say vnto thee*, I know what thou thinkest weill enough, no man needeth to tell me thine heart. & therefore I will speake something vnto thee: *Simon* answereth, Lord, *say on*. Brethren, strine to present holie thoughts before GOD: thinke it not enough to keepe thine hand holie, thy tongue from blasphemie, but keepe an holy heart vnto the LORD: begin not to play the counterfeite, to speak holily,

and to haue a faire shewe outwardly, and then to keepe a foule heart: and if an euill thought escape thee (as who will not haue a thousand euill thoughts?) if a blasphemie against G O D escape thee, (as who blasphemeth not God in their heart as well as the *Pharisee*?) bee sorrowfull for it, away with it, let it not tarie, but say as *Paule* saith, *Rom. 7. 17. It is not I, that doeth it, but the corruption of my nature which remaineth within mee.* Renounce that foule birth, and take it neuer vnto thee: and this is that battell which we should haue night & day, to get that vile canker and corruption which vttereth it selfe so violently against that inuiolable Majestie, repressed and put away.

Now when He hath thus spoken, He beginneth to let *Simon* see, that that same very woman, of whom hee counted so disdainfully, was not so vile a woman as he thought: as though He would say, *Simon*, thou thinkest there is not so vile a sinner in the world, as she is: but I say vnto thee, shee is not so sinfull, I haue cleansed her I haue giuen her remission of all her sinnes: (Who dare call a sinner foule, that the Lord hath called cleane?) darest thou call a penitent sinner foule, who hath washen my feete with teares, and repenteth vnfeinedly? Then subsuming He saith, This woman repenteth vnfeinedly, and testifieth her repentance in louing me so exceedingly: Therefore He concludeth, All her sinnes are forgiven her: Therefore *Simon*, disdain her not, no more than I doe.

But

But to consider more narrowly, first the ground of the proposition: then the assumption: last, that joyfull conclusion. The ground of his reason is this, *To whome a great debt is forgiuen, that person will loue exceedingly.* To make vs to vnderstand this the better, Hee bringeth in a familiar example, a parable, *There was a certaine lender, who had two debtors: the one ought five hundred pence, and the other fiftie: And when they had nothing to pay, hee forgane them both: Which of them, therefore, tell mee, will loue him most? Hee, saith Simon, to whome hee forgane most.* Well, saith the Lord, then I take this proposition out of thy mouth, *Hee to whome much is forgiven, he loueth exceedingly,* he loueth much: And certainly, if thou haue no sense of debt, if thou thinkest in thine owne conceite, that thou owest nothing, I saye to thee, Thou louest not God, thou hast no loue towards Him. A wanton sinner, that seales not the burthen of sinne, hee hath no more loue to God, nor to Christ, than a dogge hath: sic on thee dogge! sic on thee, that hast not a sense of sinne: for thou hast no loue to God. Next againe, suppose thou haue a sense of sinne, & feelest some burthen therof, yet if thou but thinkest that thou hast a pennie in thy purse to paye GOD for thy debt, thou wilt neuer loue thy God. And I saye to thee, I could neuer thinke in mine heart, that a Papist, a vaine lowne, who will boast of his merites, who glorieth in his owne workes, and thinketh hee can pay God for his redemption: I saye,

I could neuer be perswaded that such a one could loue the Lord. Next, except with the sense of thy debt, thou find also a free remission of all thy debt, alas, thou canst haue no loue to GOD: feele thy sinne, and thy pouerty, as much as thou wilt, if thou findest not a free remission and pardon of all thy debt, thou wilt neuer loue Him, but He is a terror vnto thee so oft as thou thinkest of Him, and thou wouldest flee out of the world to escape His handes. Then thirdly, thou that feelest thy debt, and then feelest thine owne pouertie, that thou hast not one pennie to giue Him: (suppose thou bee a King, all thy Kingdome will not ransom thy soule: no, sell Heauen and the earth and all, they will not ransom the soule of one creature, they will not fill vp one penny of the summe to ransom the soule of one sinner) and thē with the sense of the pouertie, feeleth a free remission, and heareth the Lord say, I forgiue thee all, I will haue none of thy siluer: but I forgiue thee all in the precious blood of my deare Sonne the Lord Iesus: (there is the ransom, and I adudge thee to damnation that seekest any other ransom) then thou wilt loue the Lord exceedingly. These three things being felt, first with grones and sobbes feeling the debt and burthen: Next, thy pouerty, and vnhabilitie to pay: and last, a free remission and disburthening, that sinner would bestowe all his goods, and land, and life, and all that hee hath for the loue that hee beareth to the LORD IESVS:

thine

thine heart will be sweetly loosed with a loue to & Lord. Who is able to expresse that loue and that vnspokeable joye, that will bee in the heart of a sinner, that feeleth the remission of his finnes.

Brethren, There is yet more than this in the comparison: Hee to whome little is forgiven, hee will loue little: and hee to whome much is forgiven, will loue much. Hee or shee that will come in, and confesse their finnes, but will in the meane time extenuate it, and saye, it is but a little sinne, it is but a veniall sinne, and manie one hath done twise as much: that bodie, I saye, that will extenuate sinne, although it were but an euill thought against that inuolable Majestie, I knowe not whether such an one hath gotten remission of their finnes or not: and supposing they haue gotten remission of it, yet it will bee but a little loue that they will haue vnto the Lord.

But hee or shee that will come in, and aggreedge their sinne, though it were but a thought against that Majestie, for thou art neuer able to aggreedge it enough, and if thou find a remission of thy sinne, then no man can thinke how heartily that bodie will loue the LORD: for if once thou gettest grace to repent, and to loue GOD, thou mayest bee assured, that thy finnes, though they were neuer so great, neuer so weighty, and many in number, shall neuer hinder thee of grace and mercie. And then againe I say to thee, the greatest sinner, & counteth most of their sins, once feeling & remission

remission of their finnes, euer the greater loue. *Paul*, an oppressor, a persecuter, a blasphemers, a wrongfull man, once feeling the loue of the Lord, forgiuing him, O! how exceedingly loued he the Lord! A penitent sinner shall farre surpass them in loue that haue not sinned halfe so much: the world shall admire at him for his loue, he shall be a miracle to all them that beholde him.

Now I proceed forward. The *Pharisee* can judge well enough of this generall, that hee that hath most forgiuen him, loueth most, and that loue is the effect of remission of finnes: (Well art thou that louest the Lord, for be assured that the Lord loueth thee, and hath forgiuen thee thy finnes:) But when it cometh to the assumption, that that poore woman, that sinful woman, loued the Lord, there hee erreth. Beholde, Brethren, the light of nature, and the blindness of nature: by nature wee will know the generall well enough: suppose thou haddest no more but that light of nature, thou wilt confesse that a murdurer should die the death: But if thou come to the particular, O! but thou art a murdurer, thou hast a bloodie heart, a bloodie hand, and thou art all bloodie: Will any man suffer that? No, no, and therefore he will hold off this conclusion, Therefore thou shouldest die the death, and be takē to the place of execution, and there lose thine head. And would to God that our bloodie men (whether they be Noblemen, lordes, Earles, Barons, or others) had bene headed
long

long since : for it is a maruell that plague followeth not after plague continually , till this land bee purged of this blood that cryeth continually in the streetes. So the *Pharise* could not belieue the particular, that euer the poore sinner could get mercie , hee was so hard a censurer of the poore woman. But I count it nothing worth, to judge vprightly in generall, except also thou judge vprightly in particular. The Iudges of the Land they will judge vprightly in generall : but come to the particular, to kinsfolkes , friendes, and alliances, this man, or that man with his bud, O, there there the judgement is peruerterd. Well is the Iudge that judgeth vprightly in particular : for a Turke may judge vprightly in generall : and woe is thee that judgest not vprightly in particular.

Now to come to the other part of the reason , The Lord turneth Him to the poore woman , and the more the *Pharise* findeth fault with the Lord, the more the Lord turneth Him toward her, and saith, I say to thee, *Simon*, that this woman loueth mee more a thousand times , than euer thou diddest. If thou withholdest grace from a sinner, then in despite of thy teeth , the Lord will heape grace vpon him. The assumption is this, This woman loneth me exceedingly: then the conclusion will follow in the owne roome. Therefore this woman certainly hath all her sinnes forgieuē her. Then He declareth the assumption by waye of comparison with the *Pharise*, *Thou calledst me to dinner*, saith hee, but

but this woman loued me better than thou doest. *I entered into thine house, and thou gauest mee no water to my feet, after the fashio of the countrey: but she hath washed my feet with teares: looke if this be a token of loue: then againe, Thou gauest me no kisse, after y fashio of the countrey, but she, since the time I came in, hath not ceased to kisse my feet. Then, Mine head with oyle thou didst not anoint: but shee hath anointed my feet with ointment: therefore, shee loueth me better than thou.*

Nowe the *Pharise* coulde not discerne of the penitent sinner: but the Lord letteth him see, that Hee can discerne betwixt an hypocrite & a true penitent sinner, there Hee hath payed him in his owne hand. And the Lord letteth vs see, that He taketh heede, and shall take heede to the ende of the worlde, to the least thing that thou doest for His cause to anie of His. Who wuld haue thought that the Lord woulde haue taken heede to this? The Lord will take heede who giueth Him water to washe His feete, which is but a sober office. The L O R D will take heede who will stoupe downe and giue Him a kisse, and washe His feete with teares. The L O R D will take heede who will bestowe common oyle to anoint Him with, or who will bestowe precious ointment on Him: and in the Great daye, when all secretes shall bee reuealed, (looke if Hee tooke heede what wee were doing in the worlde) *Matth. Chapter 25. verse 34,* Hee will saye, *Thou gauest Mee nothing*
when

when I was heere in the worlde, thou visitedst mee not: and hee will point out, place, time, and all the circumstances vnto thee.

Then, Brethren, if the LORD taketh so good heede what wee doe, vvell is the soule that giueth but a piece of bread to an hungrie bodie for CHRISTES sake, or a coate to a naked bodie for His sake. And therefore, euer haue Him before thine eyes, and saye, LORD, I giue this to Thee, that Thou mayest not say to me when Thou commest to iudge the worlde, *Thou gauest mee nothing.*

Nowe, I heare there is a great pouertie and famine in this Land. and woe vnto them that are the instrumentes of hunger: Let vs bee so farre from this, to bee the causes thereof, that on the contrarie, wee may pinch our selues, that wee may spare vpon the needie: for I see the LORD will trie our liberalitie: Therefore, let vs spare vpon the poore in this Land, that wee maye heare of the LORD in that Great daye, *Come yee blessed of My Father,* for yee gaue mee meate, and yee gaue mee drinke in this worlde. And further, wee see heere, the tryall of an hypocrite. Howe shalt thou knowe an hypocrite? The LORD layeth downe the rule: *Yee shall knowe them by their fruites, Matth. 7. 16.* Yee shall know by their doings: an hypocrit hath many fair words: & I doubt not but this Pharise, whē he inuited the Lord to dinner, had many faire words, but there shall be little doing, at the least hee shall
 neuer

neuer doe anie thing heartily. Where is this *Pharisees* humilitie? Hee offereth not to wash the Lordes feete, who was euer traueiling and journeying, nor to kisse the Lord when He entered into his house, after the fashion of the countrey, nor shewed none heartsomeneffe towards the Lord. An hypocrite can neuer doe any thing heartily, neither to God nor man. Then wouldest thou know a true Christian man or woman? Yee heare neuer a word out of her mouth, all this time that she is washing the Lordes feete with teares, kissing them, anointing them with ointment: So a true Christian hath few wordes, but many deedes. One good deede, is worth ten words. And when thou speakest, looke that thy wordes bee heartie, and fauour of loue. Looke that thou blesse not with thy mouth, and curse with thine heart: & whatsoeuer thou doest, doe it heartily, and though thou were but presenting a cuppe full of colde water to a poore bodie, do it heartily, & then the Lord shall count wel of it, though it were neuer so litle. Looke what sentence the Lord giueth out concerning y^e poore woman that presented two mites, Hee saith, shee gaue more, than they all did, *Luke 21. 3.* Whatsoeuer thou doest, doe it for the loue of the LORD, still waiting for that day wherein the LORD shall reward thee. It is true indeede, that hee who hath anie discretion, will discerne the heart by the verie deede of the hand: And hee or shee, that hath any heartsomnesse inwardly, it will be manifest and vttered

ered in the verie deede of the hand outwardlie.
 But stand thou not vpon the sight of any man in
 the world: But say, Lord, thou seest the heart, thou
 seest with what heartinesse I doe this: And what-
 soeuer thou doest, strue euer to do it with heart-
 somnesse, for Iesus Christes sake: so in doing thou
 shalt haue joye. No man can doe any thing hear-
 telie or joyfullie, but they who haue their eyes vp-
 on the Lord.

Ye haue heard the proposition, & the assump-
 tion also: now He commeth to the conclusion: and
 He concludeth as it were in the teeth of the *Pha-
 risie*, Therefore her finnes are forgiven her. Not
 that this loue is the cause of the remission of her
 finnes, but as a sure argument and testimonie of
 her faith. Her loue toward Christ preceeded not,
 nor went before the assurance of the remission of
 her finnes: but it followed as a true token. So it is
 an argument not from the cause, but from the ef-
 fect, that testifieth assuredly, that the cause is, and
 hath proceeded: that is, that shee hath faith in Ie-
 sus Christ.

Howbeit the Papistes abuse this place, gathe-
 ring heere, that the loue which this woman caried
 to Iesus, was the cause of the remission of her sins:
 But I leaue them to their owne vanitie.

Now, Brethren, after the example of this *Phari-
 sie*, I shall neuer judge euill, nor be a sharpe censu-
 rer of a penitent sinner: for the poore sinner that
 beleeueth once in Iesus Christ, and repenteth, and
 taketh

taketh purpose of amendement, (for faith and repentance goe euer together) a sinner that beleueth in Iesus Christ, will repent, and hate and detest sinne to the death, wherewith hee hath offended God: for when hee hath once tasted of mercy, then will hee saye, Alas, that I haue offended so louing and so mercifull a Father: for after that hee hath once gotten a sense of the infinite mercie of G O D, all his displeasure will bee, that euer hee hath offended so louing and so mercifull a Father: I saye, such a sinner maye bee assured of forgiveness.

Nowe marke the Lordes answer to the *Pharisee*: He saith not, howbeit shee be a sinner, yet shee is penitent, and loueth mee: but Hee saith, shee is no sinner, all her finnes are taken away: for except all her finnes had beene taken away, and purged by Him, it is most true & the *Pharisee* thought, to wit, the LORD would not haue suffered her to haue touched Him, Hee would not haue receiued the kisses of her mouth, nor the teares of her eyes: No, the LORD IESVS that Holie One, (if thou bee not made as vvhite as the snowe, and all thy finnes bee not purged) Hee will not suffer thee once to touch Him, nor to kisse His feete.

It is a vvonderfull thing to see such a suddaine change in an instant, that so vile and so vncleane a bodie, shoulde bee so pure and so cleane. Howbeit the bodie vvhere as redde as the blood, and as the Scarlet, as the Prophet *Esay* saith, in the
first

first Chapter of his *Propheſie*, and the 18. verſe,
 yet ſuddainlie Hee vvill make it as vvwhite as the
 ſnowe, and the vvoolle. Indee de it is true, thou
 wilt neuer bee purged from the remainentes of
 ſinne, ſo long as thou art in this life: but yet not-
 vvithſtanding, if thou put on that righteousneſſe of
 Ieſus Chriſt by faith, God ſhall count thee as clean
 as a glorious Angell in His ſight.

Nowe vvhen Hee hath ended the ſpeech to the
Phariſie, at the laſt Hee ſpeaketh to the vvoman,
 not thinking it enough to ſpeake in her hearing
 vvnto the *Phariſie*: but to the greater joye and con-
 ſolation of the poore vvoman, Hee ſpeaketh to
 herſelfe. Thou vvill runne in and out, hither and
 thither, to gette a vvorde of the king: and vvhy
 not? if ſo thy neceſſitie require: but ſtrive to
 get a vvord out of the mouth of I E S V S. Kings
 manie times vvill giue thee flattering vvordes,
 but the L O R D when Hee ſpeaketh vvnto thee,
 Hee vvill ſpeake in trueth, and vvith vvonderfull
 loue, vvhen Hee ſaith to thee, Thy finnes are for-
 giuen thee, thy finnes are forgiven thee indeede:
 for the vvord of the Lord hath an operation vvith
 it, for if He once call thee an Holie One, thou wilt
 be ſo indeede. The vvorde of the Lord worketh in
 thee the thing that Hee ſpeaketh moſt powerful-
 lie: for Hee calleth theſe thinges that are not, and
 by calling Hee maketh them to bee. So the Lord
 filleth her heart with joy, her heart no queſtiõ be-
 gan to find joy whẽ ſhe was ſpeaking to y *phariſie*.

Now

Nowe Hee filleth vp her joye, for the fulnesse of joye is not gotten in an instant, all joye is in the face of Iesus Christ. Thinke yee not, but this woman, when she heard this word, conceiued an vn-speakeable joye in her heart? And I say vnto euerie one of you, who as penitent sinners will bewaile your finnes, and mourne for offending of GOD, and will purpose to wash the feete of IESVS with teares, and wipe His feete with your haire, as the Lord hath giuen mee commission to speake, Repentest thou sinner of thy finnes? Thinkest thou to amende thy life? Detestest thou thy finnes? Beleeuest thou assuredly? Louest thou the Lord? I say to thee, Thy finnes are forgiven thee in the blood of that same Iesus whom thou louest so well.

Nowe a worde, and so I shall ende. When Hee hath spoken thus comfortably to the woman, the *Pharise* beginneth againe to interrupt and to impede Him if it had beene possible, to hinder the woman of her saluation. The rest about the table scorneth Him, *What is hee this, (quod they) that taketh vpon him to forgive sins?* He taketh too much vpon him, more than he is able to performe: So as the *Pharise* concluded before, that Hee was no Prophet, now they conclude that Hee was no Mediator.

Well, Brethren, the worke of our saluation hath many impedimentes. Wilt thou seeke saluation? seek grace & mercie: then think not to come sleeping to grace, for I say to thee, ere thou wantest a

test a stoppe to hinder thee from grace, from remission of sinnes, thine owne heart, by the suggestion of the deuill, shall stand vp in thy teeth, and blaspheme, (as the *Pharisee* did first, and as the rest at the table did thereafter) and all to hinder the worke of thy saluation. But see the ende. Stayeth the Lord for all this? Re:raiteth He His sentence againe, and saith, thy sinnes are not forgiené thee? No, no, the Lords conclusion is past: if Hee say it once to thine heart, and if He giue once that perswasion in thine heart, so that thou mayest saye, Lord, be blessed, my sinnes are forgien me: happy art thou, they shalbe forgien thee: the Lord shall double it within thee: so Hee speaketh to the woman as He would say, Let them speake what they wil, thou art in Heauen, thy sins are forgiené thee. goe in peace. There is no peace but the peace of the Lord, comming from the remission of sinnes. Crie peace as thou wilt, but if thou goe not in the peace of the Lord, thou goest not in peace, but in warre: the Lord is at warre with thee: and albeit thou gettest the Kinges peace, and all the worldes peace, yet if thou gettest not the LORDS peace, thou hast no peace at all: so wel is him that hath His peace for they only may goe in joy, that may say, Now Lord, I am at peace with Thee, thou hast forgien me my sinnes: And if thou canst say this truely, thou shalt haue such a joy in thy soule, as all the Kings in the world cannot giue thee, nor all outward comforts and pleasures affoord thee.

Nowe the LORD giue vs this peace, and a blincke of that joye in the heart, through the remission of our sinnes: for then one day wee shall see the accomplishment of it to our euerlasting joye and saluation in IESVS CHRIST: To whom, with the FATHER, and the Holie SPIRIT, bee all Honour, Praise, Glorie, Power, and Dominion, both now and euermore, worlde without ende, So bee it.



THE XVI. SERMON.

IOHN, CHAP. III.

6. *That which is borne of the flesh, is flesh: and that that is borne of the Spirit, is spirit.*

IN this conference that NICODEMVS hath with CHRIST, (welbeloued in the Lord IESVS) First *Nicodemus* comming to Him by night, and confesseth Him plainly, that Hee was a Teacher that came from God, because there was none that could worke those wonders that He wrought, except the Lord were with him: Then the Lord Iesus beginneth to playe the part of a Teacher to *Nicodemus*, who was a Doctor in *Isaack*: And the first ground that Hee beginneth to instruct him into, is the ground of Regeneration

tion: For Christ came to make a new world again, and to renewe man, who was dead in finnes and trespases: Therefore He beginneth to instruct *Nicodemus* in this doctrine of Regeneration: and Hee bindeth him to learne it with such a necessity, that except hee and whole mankinde bee regenerate, there is none of them that shall see the kingdome of God: and this Hee doeth with a great asseueration, saying, *Verily, verily. Nicodemus* hearing and fearing that heauie denunciation of banishment from the kingdome of GOD, but not vnderstanding this regeneration, beginneth to reason, that it was a thing vnpossible that hee could be borne againe, because hee was an olde man: and it is not possible that an olde man can enter into his mothers wombe againe. Christ answereth, and answering, insisteth in that proposition of regeneration, vrging him againe with a necessitie of the same regeneration: Onely He addeth to that that He spake before the manner and waye of this begetting: to wit, *of water, and the Spirit*. It is not a fleshlie generation, but a Spirituall generation, whereby a man is begotten againe, by y renewing of the Holy Spirit in him, of the which, water is the seale to seale vp our faith in that assurance of that regeneration or new birth.

Nowe in this Text which I haue read, Christ insisteth in the same doctrine: and like as in the verse preceeding Hee hath proponed the manner of this new birth not to be naturall, but spirituall: so

in this verse He sheweth *Nicodemus* what a kinde of birth it is, *That* (saith He) *that is begotten of the Spirit, is Spirit*, that is, the Spirit of the Lord IESVS working, begetteth not a fleshly or corrupt creature, but a Spirituall and Heauenly creature. This He setteth not downe simple, but He setteth it downe by waye of comparison, with the fleshlie generation, to the ende that *Nicodemus* and all men, seeing the corruption of the flesh, they should esteeme the more highly of that Spirituall generation. And He saith, *that the thing begotten of the flesh, is flesh*: that is, as the flesh, a corrupt masse of flesh and blood cannot beget but corrupt flesh: Euen so, the Spirit of the Lord Iesus cannot begette but that that is Spirituall and Heauenly: and thus yce see the meaning of this place.

But because this place offereth occasion to speake somewhat of Regeneration, whereof the worlde had neuer greater neede than at this present: (for I thinke the world is going backe againe to that old corruption, from the which they were deliuered) Therefore, to the ende that all thinges may be the more cleare, I shall speake to you first of the flesh, and generation thereof: Next, of the Spirit & Regeneration: And the LORD make vs carefull to finde the Spirit to bee effectuall in euerie one of vs to regeneration.

Then beeing to speake of the flesh, it shall bee expedient to deduce it from the fountaine. There are two sortes of sinne in this worlde: The one sort

sort is called Originall, that sinne that man and woman is borne with in this worlde, which they drawe out of their mothers wombe vvith their birth: The other sort is called Actuall sinne, that standeth in a doing and vvorking and vvhich floweth and proceedeth from that originall sinne, as from the fountaine. I maye not insist vpon these thinges particularlie, but I shall giue you a short viewe of them.

Originall sinne standeth in two partes: The first is that horrible defection and apostasie which whole mankinde in the worlde, from *Adam* to the ende of the worlde, haue made in the loynes of *Adam*: for yee must vnderstand, it was not *Adam* alone, that sinned, and fell from *G O D*, but it vvvas thou, and all others that euer vvvere gotten of man, and borne of woman whole mankinde made that defection: for as it is saide, in the seuenth *Chapter* to the *Hebrewes*, & the ninth verse, that when *Abraham* paide tithes to *Melchisedeck*, that *Leui*, vvho long after vvvas not begotten nor borne, vvvas tithed in the loynes of *Abraham* his fore-father: (hee payed his tithe as vvell as *Abraham* did) Euen so, vvee beeing euerie one of vs in the loynes of *Adam* vvhen hee sinned, vve made all defection from the *L O R D*, and sinned in him. Vpon this defection there followed a guiltinesse, wherethorow there is none of vs, but vvee are obliged to die euerlastingly: And if there were no more sinne in all this vvorld, but that

first *Apostasie* only, there is matter enough of thine everlasting damnation: thou needest not to heape sinne vpon sinne: there is thine obligatiō to thine everlasting death, and to damnation. This is the first part of originall sinne. The second part of originall sinne is the effect that followeth vpon the first, a foule and horrible corruption, that entered in the whole nature of man: so that from the top to the toe of man, there is not so much whole as one intch: Man is a vile leprous creature, there is not a whole intch neither in bodie nor soule, but all is infected: for, Brethren, that first defection past not away so: but it brought with it a fearefull ruine and wracke to mankind: and it leaueth behinde it a foule stinke and terrible darknesse, and that came of the iust judgement of G O D, punishing sinne by sinne. And this corruption of nature bringeth with it the owne guiltinesse & obligation to eternall death: so that sundrie wayes we are guiltie of death.

The Apostle *Paul* (*Ephes. 2. 3.*) setteth downe this guiltinesse, when hee saith, *Wee were all children of wrath.* This second part of it, Is it that Christ calleth heere flesh, in another place it is called the olde man: for by flesh we vnderstand not this fleshlie and bodily lumpe which wee cary about with vs: nor yet as the Papists call it, a concupiscence in this lumpe, and nothing in the soule: No, no, but this flesh is a corruption both in soule and bodie, and in all the powers and faculties thereof: So
that

that there is neuer an intch free from that pest. The Lord who made man (*Genes. 8. 21.*) expresseth the worke and the force of the flesh after the fall, where it is saide, that after Hee looked, and sawe this corruption, He saide, that the whole imaginations of the cogitations of the heart of man, are wicked and euill continually: which wordes import, that man from his youth, y^e euen from his mothers wombe, could doe nothing but imagine, thinke, and forge, euill, wickednesse, and all sortes of mischiese. And when Hee sawe this, Hee vttered a sadde and an heauie voyce, *It forthinketh mee, that euer I made man*, *Genes. 6. 6.* And it was no small thing, no question, that made the Creator to repent that He made man. What is man now, but a filthie creature, and a pest to infect Heauen and earth, if it were possible?

But that yee may the better vnderstand the incomparable greatnesse of this euill, which is in man, I shall let you see howe it hath spred it selfe thorowe the whole power of the soule of man: for as for the bodie, I speake nothing of it: it is true indeede, it neuer leaueth that bodie, till it resolue it in earth againe, which otherwise was made to bee immortall, and in the meane time, till death come, it maketh the body to bee subject to many great and fearfull sicknesses and diseases. Where from come these biles, the feuers, the palsie, the pest, the leprosie, and other diseases, but from this corruption? But I speake nothing of it. I will let

you see, howe it hath spread it selfe in the soule of man: Brethren, there is neuer a power nor facultie in the soule, but all is infected. This pest it hath not only infected the inferiour appetite, as the blinde Philosophers thought, and as the Papists doe this day affirme. But where beginneth it? What is the most excellent power of the soule? It is the vnderstanding, the minde, and this is it that we call reason: This corruption, it hath so entered into the soule of man, that when as that vnderstanding should be as a light going before, to direct all our actions, motions, and thoughts the right way according to Gods worde and ordinance: It doeth nothing but fight and repine against the wisdom of the God of Heauen. It is an hard matter. & God hath created this vnderstanding, and yet it fighteth against Him. *Paul saith (Rom. 8. 7.) that the wisdom of the fl sh, is enemy against God:* that is, the very vnderstanding of man, which is the most excellent thing in man, is enemy to God, let bee the inferiour appetites: And therefore, *Ephes. 4. 23.* hee desireth not onely that the inferiour appetites should bee renewed, but that regeneration should begin at that which is most excellent in the soule: euen that they may bee renewed in the Spirite of their minde. Then yee see this vnderstanding of man is altogether corrupt, and that light of the minde is turned vnto terrible darknesse, and that this wisdom fighteth directly against God: for this reason of man fighteth not onely against the wisdom

wisdom of GOD set downe and declared in the law, but chiefly against that which is more against His wisdom manifested in the Euangell He esteemeth it naturally to bee but meere foolishnesse, that euer a man shoulde get saluation by a crucified man, *1. Cor. 1. 18.*

And to goe forward. This pest ceaseth not here, nor resteth not in the minde onely, but it entereth into the rootes of the heart, into the will and affections of man: it hath entered so into his will, that when as this will of ours, this power of our soule, that we call the will, should haue chosen that which is good, and refused that which is euill, according to the reason going before, & informing what is to be chosen and pursued, and what is to be refused and eschewed: it fighteth not onely directly against that most holy wisdom and will of God: but euen against that iuponke of knowledge, light, and reason that is left in man: for when man fell in *Adam*, the Lord tooke not all kinde of light from man, but Hee left in His great mercy in man some sponke of light and knowledge of the Majesty of GOD the Creator, whereby hee might in some measure knowe his Creator: And Hee left in man also some knowledge & iudgemēt of politike things, cōcerning our cōuersation & dealing with our neighbors, what is iust, & what is vnjust, what is reasonable, & what is vnreasonable: he left in him also some iudgemēt & discretiō of naturall things, whereas He might haue set vp man as brutish as a dogge

dogge or an asse. Notwithstanding of this, the raging corruption of the malicious will, repineth against this sponke, and striueth to blotte it out, that it should neuer vtter it selfe to reformation, and to glorifie God, and to discharge a duetie to man, in such sort, that it were a just iudgement of God, that they should be made as brute as beasts, as it went with the *Gentiles*, *Rom. 1. 24. whome Hee gaue ouer vnto reprobate mindes*, so that they had not care of naturall honestie or shame: but they wrought all sort of vncleannesse, because they deteined the trueth of God in vnrighteousnesse, and suffered it not to reforme them. And naturall men hath found this repining of this corrupt will contrary the reason and light of the minde, and they haue saide, *Videō meliora proboque, deteriora sequor*: that is, *I see and allowe better thinges, but I followe the worst*. And to bee short, this wit of man repineth as fast against the Lordes will, as the will of the deuill doeth: for by nature we will that same thing that the deuill willeth: and there was neuer anie thing so abhominable that the deuill hath pleasure in, but wee haue pleasure of the same: Yee, saith our Sauour, *are of the deuill your father, and the lustes of your father will yee fulfill*, *Ioh. 8. 44*. Beholde how great matter and occasion the Papistes haue to boast of free will to any good: they are but vaine blinde bodies. The will of man goeth wholly with the will of the deuill. There is no such a thing. There is not so much as one jot of the will

will of man free: yet the corruption resteth not here, but it goeth forward, and polluteth and defileth all the affections that are in man, as anger, loue, hope, feare, &c. none of them are free, they fight all against God, they haue no conformitie, but a great repugnance with that will of God.

I goe forward, and I will not omit the naturall powers and faculties of the soule. And I affirme, that there are no powers of the soule that are naturall, as the facultie and appetite of eating, of digesting, of expelling, but all are infected with this pest. So that (Brethren) there is neuer a power of the soule that is free of this corruption. Would ye vnderstand what becommeth of this corruption, and what it doeth? Beeing in the soule of man, it maketh that there is neuer a thought that a man thinketh, but it is a sinne. And if thou haue no more than nature, the least motion of thine heart is a sin in \S sight of God: neuer a worde that thou speakest, but it is a sin: neuer a deed \S thou doest, but it is a sin: neuer a way thou wilt goe, but it is a sin: & consequently, it maketh thee alwayes subject to the heauie wrath of GOD: If thou stirrest but thine hand or thy foote, thou sinnest, and the wrath of God will pursue and followe thee, till at last thou bee casten into hell, if thou bee not renewed. Besides this, so long as wee remaine in nature, this corruption and pest is so forceable in euery one of vs, that there is not one sinne in the worlde so great and abhominable, but with pleasure

sure and delight euery one of vs woulde performe it, if the Lord of His mercy did not by His Spirite renew vs, at least by His power restraine vs, when occasion is presented. The roote and seede of all mischiefe vnder the sunne is compacted in euerie man & woman. Maruell not when thou seest some running to adultery, some to murther, some to forcery and witch-craft: for that seede which is forceable in them, would bee as forceable in thee to all mischiefe, if the Lord restrained thee not: Naturally thou art as bent and inclined to these thinges as they are; if the Lord by His powerfull providence did not restraine thee. When the Apostle *Paule* considereth the strength and the force of that corruption that was in his heart, hee saith, *I knowe that in mee, that is, in my flesh, there is no good.* And in another place the Prophet saith, *Except the LORD had left a seede in vs, wee had bene made like SODOME and GOMORRHA, Esay Chap. I. verse 9.*

Brethren, this same seede and roote of bitterness is in euery infant: yee thinke they bee Angels, and men commonly call them innocentes: No, no, they are but wolues birdes, and there is a vvorlde of mischiefe vvithin them, vvwhich vvill burst out, when yeeres, strength and occasion con- curreth, except the Lord restraine the same.

Further, I aduertise you of the deceitfull lurking of this pest, for it is not onely to bee feared when it bursteth foorth, and is fruitfull in euill deedes,

deedes, but also when it lurketh: yee see if there be
a pest in the flesh of man, before it be broken out,
many a time they will thinke they haue not a pest:
So it is with this pest: it will lurke within the flesh
and sinewes of the heart so quietly, that a man wil
thinke hee is the wholest body in the worlde: but
touch him, present any object or small occasion,
yea, apply but the holy Law of God to that heart,
incontinent his soule affections and lustes shall
utter themselues, and burst out: Euen as yee see
sometimes, that fire vwill bee so hidden and co-
uered vnder the ashes, that it vwill not appeare,
and men vwill thinke that there is no fire there:
but as soone as there is any meete and apt mat-
ter, as wood, powder, or brimstone applyed, then
it vwill manifest it selfe, and burst forth in a flame.
Euen so, albeit vwhen men feele not their soule
lustes and affections, they seeme to themselues
to bee holy: yet speake to them of the Lawe of
G O D, forbidding and discharging such and
such thinges to bee done, then they shall finde the
passions or sinne, vvhich appeared before to bee
dead vwithin them, to beginne to liue, yea, to rage
in the soule, and to bring forth fruites vnto
death, as *Paul* saith, in his epistle to the *Romanes*,
the seuenth Chapter, and fift verse. And then vwhen
these passions breake out, happie is hee that
hath some part of the Spirite of Regeneration,
to repressse them, and stroue against them in some
measure: For, naturallie, there is nothing in vs to
gaine-stand

gaine-stand them, but wholly with all our force, and with griedinesse wee will accomplish them, yea, the deuill sitteth betwixt the shoulders, yea, in the very heart of man, and carrieth him heere and there to accomplishe all sort of mischiefe in all kinde of filthinesse, and shall neuer let him stay, till hee bring him to destruction. There is no power in man to resist: And therefore, sinne is saide to reigne, and to haue a king some within vs: And except the Spirite of Christ come, and in mercie either holde downe, or else mortifie and slaye that foule corruption, it shall slay vs at the last.

Yee see then, howe deceitfull it is, and howe easily men are deceiued, whilest this corruption lurketh within and vttereth not it selfe.

But, Brethren, more dangerous is the deceite thereof when it bursteth out: We thinke that man to bee in a miserable estate, who is raging in this bodily pest, and yet is so blinded and senselesse, that hee is not aware of the sicknesse, till hee die in the same: if hee were sensible of the disease, hee were in a better estate and condition. And so is the estate and condition of man naturally, when this corruption beginneth to vtter it selfe: for yee see some raging in murther with pleasure, and washing their handes in innocent blood with griedinesse, &c. And some committing a sulterie without any remorse yea, boasting and vaunting of it amongst their companions: Others, abusing the benefites of God, thorowe intemperance in drunken-

drunkenness, without any griefe of conscience: And others, deliting to oppresse, and spoyle with violence such as they may ouer-come: and in the meane time they haue no griefe, prick, nor trouble in their conscience for such doing: Are not such men miserably deceiued, who when they are going to judgement and wrath, rejoyce, yea, when they are posting to destruction, take their pastime, when they are running to condemnation, laugh, and who, when they are most miserable, thinke themselves moste happy? And this is the estate of many, and chiefly of the great men in this countrey: they rejoyce and boast of their sinnes, and they thinke themselves in a good and happie estate, because they finde no remorse nor griefe in their consciences.

I shall vse an homely similitude, to declare this matter: A man will haue a worme in his finger, or tooth, it will keepe it selfe quiet, and cease from gnawing for a season & he will thinke he is whole enough: but take a little vineger, or some such like pearcing and sharpe water, then shee will beginne to gnawe, and then the sillie man will complaine, that hee was beguiled, when hee thought hee was well enough: Euen so it is with the conscience of man, for it lieth in the soule of man lurking, as a worme lieth in the flesh, & sometimes it gnaweth, and sometimes it lieth still, and letteth the murderer, the adulterer, the oppressor, goe forward in murther, adulterie, oppression, and other moste abhomi-

abominable finnes, vvithout anie accusation, grieffe, remorse, or feare of the law of GOD, and threatning of the curses thereof. I shall tell you more than that: Sometimes the conscience of a miserable male-factor will bee so senselesse, that it will no wayes bee moued by the Preaching: A murtherer will bee sitting before the Minister: A vile filthy adulterer will bee sitting there, deuising howe to accomplish their abominable lustes, in the meane time that the Minister will bee threatening judgement against their wickednesse: they will not be moued with the threatninges, but will disdain and scorne them in their heartes, and will say, This fellow doeth nothing but prate and raile what hee pleaseth: and after Preaching will goe out merrily to his dinner, and there curse and sweare, and blaipheme Gods Name, and thereafter goe to his bedde, as a beast, or a senselesse sow. But I admonish thee, O miserable wretch! in despite of thy teeth, thy conscience shall not sleepe alwayes; the conscience of all flesh shall bee wakened one day, either to their weale, or to their woe: And that Lawe which so securely men contemne many a time, shall bee so powerfull to waken the consciences, & to torment them, that by no meanes nor policie shall they bee able to pacifie them againe: Their drinking, their halking, their hunting, their carding, their dycing, and other pastimes, will not then bring comfort or true peace to the soule: Then that man who thought himselfe

most

most happy, when he was enjoying the pleasures of sinne, shall thinke himselfe the most miserable wretch that euer the earth bore.

Brethren, the lawe that was giuen, and threatening thereof, is wondrous terrible, and for as little as many men account of it, yet either one time or other it shall be effectuell to stirre vp and to waken the consciences of men. I except no man: And if the conscience sleepe still on in this life, till death ouer-take men, as it doeth in many, yet it shall be so wakened after this life in Hell, that it shall neuer get leaue to sleepe againe, it shall so gnaw vpon the soule, that it shall neuer get rest: And in that Great day, whē that righteous Iudge shall appeare, the lawe shall bee moste forceable to raise in the soule, dolour, griefe, and anguish for euer, which is impossible for any flesh to ouercome, expell, and put away: yea, it is as impossible as it is to ouercome the majesty of God His owne selfe: for as the Gospell is the power of GOD to saluation, to euery one that beleeueth: So the law is the power of God, to raise vp dolour, terror, and anguish in the soules of impenitent sinners, and at last to bring it into condemnation. Therefore, happy is that man, who in the time of grace, when the Gospell is crying vpon euery wea-
rie and laden soule, to come to Iesus, and promising to ease and disburthen all that cometh vnto Him, findeth this conscience wakened in mercie: for nowe Iesus Christ, by His seruantes, is going

thorow the world, offering to cure all sorts of diseases, yea, euen these that are most incurable: And miserable is that man, who sleepeth on till death ouer-take him, for then the time of grace is past, repentance then will bee to late, it will not auaille, remission of sinnes then cannot bee obtained: the voyce of the Lawe shall euer sounde, Cursed art thou miserable wretch for euer: the comfortable voyce of the Gospell crying, Come all yee wearie and laden, shall neuer bee heard anie more: Suffer, therefore, your selues to bee launced & wounded in time, that yee may bee compelled to come to Iesus: and the Lord waken the consciences of these bloodie murderers, adulterers, and oppressors in time, that they maye see where awaye they are going, and at last may returne to God.

Nowe hitherto wee haue handled this naturall corruption, and this noble flesh, which men glorie so much into. Nowe let vs speake something of the naturall birth, *That which is borne of the flesh, is flesh.* And what can corruption breede, but corruption? What can a leprous man bring out, but a leprous childe? Who can bring a cleane thing out of filthinesse? No, not one, *Iob, Chapter 14. verse 4* For why, Brethren? In this naturall generation, as the parent naturallie communiceth nature, and his owne substance: so looke what venome, vilenesse, and detestablenesse is in his nature, hee giueth and communicateth it all to his children.

Men

Men glorie commonlie much of these things which they gette thorowe their parentes, they will saye, I haue gotten great heritages, much honour, and great riches by my father: But I saye, that no man euer got so surelie these things thorowe their parentes, as they gette through them and their birth a poyson and pest with their flesh, whereby they are made the children of wrath, and shall get Hell for their inheritance.

Brethren, happie is the man that can consider this naturall vncleanness, and is touched in conscience with the pollution which hee giueth to his children, and striueth to haue it purged: for in so doing, hee both acquireth a good conscience to himselfe, and giueth his children a better heritage, than if hee left him all the heyreships of the worlde.

When thou hast begotten thy childe, and gathered goods and riches together, and acquired great possessions vnto him, then if thou takest no care of the purging of that corruption which hee hath contracted from thy loynes, that same pest shall bee laide to thy charge in that great day.

Therefore, nowe hauing spoken something of the fleshe. and the generation thereof, let vs nowe speake shortlie of the Spirite, and His generation. What is meined by the Spirite? This Spirite is the Spirite of the LORD IESVS: this Spirit is y Spirit of Regeneration, who reneweth men & women, & of olde and sinfull creatures, maketh

them new and holy againe: For, as soone as a sinfull man beginneth to laye holde on the Lord Iesus, by a true and liuely faith, so soone findeth hee power and grace conuoyed by His Spirit into his soule to renew it.

Then, to speake of Christ, because this Spirit is His Spirit: As Iesus Christ is our elder Brother, so is Hee also our Father, Hee is called the Father of Eternitie, *Esa. 9. 6.* He is called the second *Adam*, *Rom. 5. 14.* He is our spirituall Father, who begetteth vs by His Holy Spirit. Nowe compare the naturall parent with this spirituall parent: Our naturall parent is not onely culpable and guilty of that first defection, but also of innumerable sinnes and transgressions following thereupon: Our spirituall parent, Christ, is culpable of no sinne at all, but is full of all kinde of obedience: for Hee was obedient to the Father to the death, euen to the death of the Crosse. Our naturall parent is altogether naturally corrupt, yea, a lump of sinne: but Christ, our spirituall parent, is not only cleane in nature from all spot of sinne, and perfectly holie, as Hee is man, but also Hee is Holinesse it selfe, because He is the Sonne of God from all Eternitie: and what can bee cleaner than Cleannesse it selfe?

Now to come to their generation: The naturall parent begetteth by the force of nature: there is a force in nature to beget: our spirituall parent, Iesus, is farre more able to beget by the power of
His

His Spirit who is the author of nature: The naturall parent by the force of nature will beget flesh, a corrupt masse, a sinfull creature, yea, the image of the deuill: this will hee giue to his childe: but our Heauenly parent, the Lord Iesus, by His Spirit, begetteth the Spirit, that is, a spirituall man, an holy & cleane man, who hath no delite nor pleasure in sinne: for Sainct *John* saith, in his 1. Epistle, Chap. 3. verse 9. *Hee that is borne of God sinneth not: that is, sinneth not as the worldlings doe, with pleasure and delight: sinne reigneth not in him: why sinneth hee not? because (saith hee) the seede of God remaineth in him: that is, His Spirit, by whom as a liuely seede wee are begotten and made newe creatures. And what saith he more? He saith, such a man cannot sinne: that is, he cannot sinne as the naturall and vnregenerate man sinneth: hee cannot follow the course of this worlde, and wallow in the puddle of sinne as they doe. And why can he not sinne so? because (saith hee) he is borne of God. It is a marueilous force that the Spirit of GOD hath, Hee maketh a man that he cannot sinne, all the worlde will not make him to sinne. The naturall man can doe nothing but sinne, all his actions are sinnes: but hee that is borne of God cannot sinne*

Nowe this generation of the Spirite is called Regeneration: which word, albeit it be commonlie in many mens mouthes, yet fewe vnderstand what it meaneth: therefore, wee shall set downe

the nature and definition thereof, and touch some particular circumstances, which may serue for the better vnderstanding thereof. Then, what is Regeneration? It is an alteration and changing of the whole nature of man, accomplished and performed by the powerfull operation of the Holie Spirit. When I call Regeneration a changing of nature, I meane not that there shoulde be any change of the substance & essence it selfe, either of the soule or of \bar{y} bodie, as if that by Regeneration the olde substance were quite abolished, and a newe substance brought foorth: but I meane that there is a change and alteration of the qualities which are in the substance.

I will let you see this in the powers and faculties of the soule, as in the minde and reason, in the will, and in the affections. In the minde and reason, there must bee a change of the vvisedome of the flesh into the vvisedome of G O D: nothing is a greater enemy to G O D and His glorie, to thy selfe and thy saluation, than the vvisedome of the flesh: And therefore, if thou wouldest be saued, this vvisedome must be mortified, & thou must become a *foole*, that thou mayest bee wise, as yee maye reade in the first *Epistle* of S. Paule to the *Corinthians*, the 3. *Chapter*, and the 18. *verse*. In stead of this vvisedome must bee powred into the minde the vvisedome of G O D. In the will and affections there must bee a change of the forwardnesse and wicked inclination, into holinesse and

and a good inclination: Whereas before there was nothing in them but frowardnesse, (L O R D that man is a froward creature, when G O D commandeth him to goe one waye, hee will goe the plaine contrarie) that must be mortified and slain: and in stead of it there must bee wrought in the heart a propension and willingnesse in some measure, to pursue and to doe that which the LORD commandeth, and hath pleasure into.

Nowe howbeit I call Regeneration a change onelie of the qualities, yet it is not so light a matter, and so easilie performed, as men would think: for it is a greater worke to renewe man, than to create him. In the beginning G O D created all thinges with His word, but before man could bee renewed, the Sonne of God behooued to become the sonne of man, and suffer shame and ignominy, & die an accursed death, *even the death of the Crosse*. It is an easie thing for thee to saye, I must bee changed ere ever I see Heauen: But, Brethren, it is not so soone done: it is the moste difficill thing vnder the Sunne, to gette the heart of a creature changed: And they who haue found this worke sensiblie to haue beene begunne in them, haue found howe harde it is by their owne experience: for I tell thee, that before thou bee renewed, thou must denie thine owne selfe: C H R I S T saith, *Thou must renounce thy selfe, and take vp thy crosse daylie, and followe Him*, L V K E, Chapter 9. verse 23. If the L O R D had onelie bidden vs renounce our
Y 4 friendes,

friendes, our father, our mother, our riches, our landes, and such other thinges as are without vs, we would haue thought it a matter hard enough, and scarcely would we haue bene induced to giue obedience, as ye see in the young man in the Gospell, *Math. 19. 16.* But when the Lord commandeth vs to renounce our selues, euen that thing that is moſte excellent, that which is moſte wiſe, this reaſon it ſelfe, the wiſedome of the fleſh, that furniſherh ſo many reaſons to diſſwade mē either to profeſſe or followe Chriſt: what can bee more hard? But ſuppoſe reaſon were conuincēd, and the mouth thereof cloſed, that it coulde gette no ſhift to anſwere, yet thinkeſt thou ſo to bee quite of thy ſelfe? No, the will and the affectionſ will ſtand obſtinately againſt the judgement of the minde, and follow out, and purſue that which the minde diſcearneth to be euill.

So thou mayeſt eaſily ſee, that there is nothing more harde than to gette this Regeneration: yea, thou mayeſt ſee that it is a thing altogether impoſſible, except that Almighty Spirit of God be preſent, and worke it effectually in the ſoule, all the kings of the earth, with all their weapons and engines of warre, cannot be able to doe it. No, all the Angels in Heauen are not able to accompliſh this worke: *The weapons of our warre-ſare, ſaith Paul, are not carnall, but mighty through God, to caſt downe ſtrong holdes, caſting downe imaginations, and euerie high thing that is exalted againſt the knowledge of God,*

and

and bringing into captiuitie euery thought to the obedience of Christ, 2. Cor. 10. 4. 5. There is no power in Heauen or earth, but onely the Spirit of God, that is able to renewe one creature. And this power is granted to this our Ministerie, the preaching of the Euangell. Let great men, let worldly men esteeme of it as they please, God hath ordained this Ministry, to minister this wonderfull power whereby the soules of men shall be regenerate.

Further, thou must vnderstand, that this Regeneration is not perfected in an instant, but in prolesse of time: it must continue all the dayes of thy life: so long as thou liuest, albeit thou liue a thousand yeeres, this olde man will not bee perfectly and altogether mortified and slaine, till the houre of death: Thou must all the dayes of thy life-time be groaning vnder the burthen of sinne, subject to crosses and troubles, (away with light-headed sinners, who saye, they woulde alwayes haue their heartes vp: sadnesse becommeth a sinner well) and thou must striue to finde the newe man to bee renewed degree by degree, piece and piece, euen till at last death bee swallowed vp of life, and mortalitie of immortalitie. And if thou wouldest haue this worke to goe forward in thee, then set euermore Iesus thy Lord and thine head before the eyes of thy soule: looke vpon Him with the eyes of faith: for it is only His presence & the sight of His glory, that worketh this marueilous change: for there is a great oddes betweene the
sight

sight of His glorie, and the sight of the glorie of worldlie Princes, for the sight of their glorie will not change thee, nor make thee glorious, but vanissheth away in a moment: But the sight of the glorie of I E S V S shall change thee, and make thee glorious, whensoever thou beholdest Him, either by faith in this worlde, or else face to face in the Kingdome of Glorie: For when thou beholdest Him with the eyes of faith heere, thou shalt bee changed, according to the measure of thy faith: and because thy faith is imperfect, thy change heere must bee imperfect: but when thou shalt see Him face to face, and beholde Him as Hee is, then shalt thou bee like vnto Him in glorie: thy change shall bee perfect: His presence shall bee effectuall to change thy vile bodie, and to fashion it like vnto His owne glorious bodie: when thou beholdest His glorie, thou shalt bee changed into the same glorie.

Therefore, yee see what neede wee haue to finde this Regeneration begunne in vs heere, and to finde a continuall progresse therein all the dayes of our life, that so wee maye bee assured, that the LORD shall crowne His worke in vs with glorie in I E S V S.

And nowe to ende: then surelie yee see, that corruption, mischiefe, and venome, euerie man, without exception, communicate vnto their children, by naturall generation: Therefore, Brethren,

thren, this is mine exhortation to all, both to great and small, (I except none, from the King, to the Begger) Striue, as yee are instrumentes of generation, so to bee instrumentes of regeneration, that your children maye bee taken out of nature, and planted in grace, and so bee made members of the mysticall bodie, of I E S V S CHRIST: Striue to bring them vp in the knowledge of CHRIST, that so yee maye bee free of that heauie judgement which remaineth for all such as neglect this duetic towards their children, and that yee maye see G O D S blessing vpon your children heere, and maye haue hope of that eternall life and glorie heereafter, which the L O R D hath promised to His owne in CHRIST I E S V S: To whome, with the F A T H E R, and the Holie S P I R I T, three persons and one G O D, be all Honour, Glorie, Praise, Power, & Dominion, both now and euermore, So bee it.

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THE



THE XVII. SERMON.

I. TIMOTH. CHAP. I.

12. *Therefore, I thanke him, Who hath made mee strong, that is, Christ Iesus our Lord: for hee counted mee faithfull, and put me in his seruice:*
13. *When before I was a blasphemers, and a persecuter, and an oppressour: but I Was receiued to mercie: for I did it ignorantly through vnbeliefe.*
14. *But the grace of our Lord Was exceeding abundant with faith and loue, Which is in Christ Iesus.*

IN this Text (beloued Brethren in Iesus Christ) there is set downe to vs a notable example of thankfulnessse to God, in the person of the Apostle *Paul*, for that great and incomparable mercy which the Lord bestowed vpon him: not onely in forgiuing him his grosse and manifold sinnes, but also for setting of him in His seruice, and for the committing to him the message of reconciliation, & making him an Apostle to preach repentance and remission of sinnes to others. As the mercies which he found were wondrous great, so is hee wondrous carefull alwayes to testifie his thankfulnessse to G O D: And to the

ende

ende the more chearefully he may praise & thanke God, hee considereth and setteth downe by degrees, and in order, his vnworthinesse, and the euill deedes that he did, notwithstanding, whereof the Lord extended His mercy most abundantlie towards him.

To come to the wordes: Hee saith, *Therefore, I thanke him, who hath made me strong, that is, Christ Iesus our Lord*: These wordes depend vpon the verse immediately going before: hee saide before, that the glorious Euangell of Iesus Christ was concredited to him, for the which cause he bursteth forth in thanksgiuing, and hee saith, *Therefore I will be thankfull to Him, who hath concredited it vnto mee.*

Then yee see, his thankfulness ariseth on two considerations: First, vpon the consideration of the excellency of the Euangel of Iesus Christ. The Gospell is glorious in it selfe, and it is come down from the blessed God: next, vpon the consideration of his owne vnworthinesse: looke howe worthe the Gospell was, as vnworthe hee: then considering that so worthy a thing was giuen vnto him, and that hee himselfe was so vnworthy, hee knoweth not what thanks to giue, he cannot devise what manner of waye to testifie his thankfulness. If once wee could see what God were, howe blessed that inuolable Majesty were, and what the Euangel is, how glorious how liuely, & howe powerfull in operation, and then what our selues are,

are, how vnworthie we are, now, Lord, what would wee account of Iesus Christ! this heart that now is bound vp, would then bee loosed to thankfulness: But wee see not what G O D is, and if we haue not found glorie and the power of the Gospell. Looke what great cōmendation this Apostle giueth to the Gospell, 2. *Cor.* 3. 6. where hee compareth the Lawe with the Gospell, and calleth the Gospell the Ministerie of the Spirit, the Ministerie of righteousness, & Ministerie of life. Then againe, wee see not what our selues are, how vile, how filthy and vncleane we are: we see not that myserie of sinne that is in vs, and therefore we account so little of the Gospell, and are so little moued when the Lord threatneth the away-taking of it: And to the ende men may knowe howe they ought to esteeme of this Ministerie & of this Gospell committed vnto them, which now the world so much contemneth and disdaineth, we shall speake a litle of the dignitie & excellencie thereof. To haue the Gospel of Iesus Christ cōmitted to a mans charge is no small thing: No, there is no fleshe worthie of such dignitie and honour: no, not the Angels in Heauen, let be sillie mortall creatures. Is the creature worthy to dispose the treasures of saluation? Is a man worthy to reconcile God and the world? Is anie man worthy to bee an instrument to bring remission of sinnes, peace of conscience, and joye in the Holie Ghoste to the soule of man? Is anie worthy to beare witnesse to the soule of man, that
life

life euerlasting appertaineth vnto him, and is laid
 up for him in the Heauens? And this moued the
 Apostle to crie out, when hee considered this, *Who*
can be found meet for these things? 2. Cor. 2. 16. And
 so, if wee knewe all that is contained in the Gos-
 pell, wee woulde saye, that the Angels themselues
 are not worthie to beare such a message, to dis-
 pense the secrete and hidden thinges of GOD,
 to confirme forgiuenesse of sinnes, to put poore
 sinners out of doubt, that the LORD loueth
 them. and taketh them for His children: and last,
 that Hee will crowne them with saluation, and
 euerlasting life. And the consideration of this
 should moue them whom the Lord hath set in His
 seruice, to follow the example of th'Apostle *Paul*,
 and day and night to bee thankfull to God, vwho
 chooseth such fraile and poore creatures to such
 an high, excellent, and glorious office, as to offer
 saluation to them who before were condemned
 and cast-awayes. Next this, consideration should
 moue men faithfullie and carefullie to execute
 that charge which is committed vnto them, as al-
 so to pray & Lord earnestlie, that Hee would blesse
 them with graces and strength according to the
 weightinesse of the calling, that they maye bee
 found faithfull in that Great day: for man of
 himselfe cannot doe so much as to thinke a good
 thought, (2. Cor. Chap. 3. vers. 5.) let be to haue such
 graces by nature as to furnish such an high and
 glorious a calling. And as the Pastors haue their
 ductie

duetic to learne heere, so the people also may and should make their vse of it, that is, when they come to heare the word of God, to the ende that the Gospell and the promises of mercy may profit and edifie them, they shoulde bee resolu'd in themselves, that it is God that sendeth men vnto them, and maketh them meete who were vnmeet. And in this place the Apostles minde is not onely to humble Preachers to acknowledge the grace bestowed vpon them, but also to resolute all men that hee that preacheth is sent from God: otherwise the preaching of the Gospell will neuer profit them.

And last, this serueth to reprocue the vaine thoughtes and vngodly speeches of the common multitude: for they thinke this Ministry to bee but a base and contemptible calling, and say, Who should be placed into it? who but such fooles and vnworthy bodies as cannot bee meete for another calling? who but kinlesse bodies? But if a Gentleman, an Esquires sonne, a lordes brother, &c. take on this calling, hee is disgraced and abased therewith. But, O vnworthy wretch! No Emperour, no Monarch, nor no flesh whatsoeuer is worthy of so great a calling: no, the Angels in Heauen honour not so much the commission, as the commission honoureth them: If thou continuest in counting basely of it to the ende, thou shalt finde it at the last to bee the most glorious thing that euer was, but it shall be to thy confusion and destruction.

Now

Nowe I goe forward: Hee commeth to a reason of his thankfulnessse: *Who hath strengthened me*, saith hee, that is, of a weake body, full of imperfection, blottes, and sinnes, which might haue hindered mee from that calling. Hee made mee strong and able. So the Apostle compareth his estate by nature, with that estate which he found of grace: and when hee was in nature, hee saith hee was weake, and vnder the worde of weaknesse hee comprehendeth his blasphemy, persecution, and oppression, which hee setteth downe heereafter: And heereby wee maye see, that men will neuer knowe the grace of God well, nor accompt worthily of it, vntill they consider what men are, when GOD leaueth them to their owne estate: And when men get a sight, either of themselues, or of others, they will see that there is no goodnesse, nothing worthe of praise, but much mischief & misery both in themselues, and in others. And when men once seeth and knoweth this, then it will bee an easie thing to them to judge of the grace of GOD, which supplieth and remedieth all wantes and vices. When *Paule* looked to him'selfe, hee sawe no goodnesse, & that that had appearance of goodnesse, was nothing but euanishing smoake: and therefore confesseth, that whatsoeuer was in him by nature, was corrected: and so hee giueth the praise of all to God.

Againe, I see that none will account of IESVS CHRIST, and His Gospell, but they who finde a

power and strength in the Gospell. There is a power in the Gospell, which all the faithfull finde: for by the Gospell he that was weake to any good deede, is made strong: by the Gospell he that was dead, is quickened, and beginneth to liue. This constrained the Apostle *Paule* to giue such glorious and powerfull stiles to the Gospell: hee calleth it *the power of God to life and saluation*, Rom. 2. 16. he calleth it *lively and mighty in operation*, Heb. 14. 12. The children of God find it powerfull, to *ouerthrow and cast downe the imaginations of man and euery strong holde* which is raised vp against Iesus. And whosoever findeth this of necessity they must be thankfull. Alas! that there should be such a power and strength in the Gospell, and that we should finde so little of it! for if wee found it, it could not bee possible but wee woulde testifie and practise by mouth and hand, by word and action, our thankfulness otherwise than we doe.

Nowe wee come to the next argument, which moued the Apostle to be thankfull: hee saith, that *our Lord Iesus Christ counted him faithfull, and set him in His seruice*: hee meaneth not here that the Lord fore-sawe that there would bee some worthinesse, goodnesse, and faithfulness into him, and therefore Hee employed him, as vaine and ignorant men doe affirme: for are not all corrupt? are not all children of wrath, and subject to Sathan? what goodnesse then can God see in anie of vs, except Hee put it into vs? and what can moue Him to make

make a choyse of one more than another, but on-
 lie His good pleasure and free-liking? But this he
 saith, to meete and stoppe the mouthes of wicked
 and malicious men, who went about to disgrace
 his person and office, and to make his preaching
 fruitlesse. The world is now full of such persons:
 as if hee had said, Let men reproach mee, disdain
 me, set themselues against me, yet this is sufficient
 for me, that Iesus Christ, who hath all authoritie,
 and who is supream Iudge, who onelie can ab-
 solue and condemne, and from whose sentence
 none can appeale, is on my side, and hath declar-
 ed, by putting me into His seruice, and by calling
 me immediatelie with His owne mouth, that Hee
 would vse my Ministerie, and declared, that where
 I was vnfaithfull before, Hee accounted me faith-
 full, He accounted more of me than I was worthy
 of. So by this th' Apostle importeth a double grace
 which hee got from Christ: first, that whereas hee
 was vnfaithfull, the Lord gaue him faith, and so
 accounted him faithfull: Next, that he had mani-
 fested, by calling him to bee an Apostle, that Hee
 had a liking that he should be in His seruice.

Then heere yee see, that as before, hee thanked
 G O D for the power and strength that hee
 founde, so heere hee thanketh G O D, for that
 exceeding mercie, vttered in forgiuing him his
 sinnes, and in calling him to bee an Apostle.

Hence wee perceiue, Brethren, that no man
 will euer account of I E S V S CHRIST, except he

first finde that CHRIST hath accounted of him: yea, except he finde that Christ hath accounted of him that which he is not: whereas he is vnfaithfull, hee must finde that Iesus counteth him faithfull: whereas hee is vnjust, hee must find that Christ counted him just. Yce see by common experience, that when one man loueth another exceedingly, hee will account more of him than hee is to bee counted of indeede, for loue ouer-seeth and hideth many infirmities and offences. Was there euer such a loue as Christ Iesus carried vnto vs, vnworthy wretches? For when wee were vile & wretched sinners, euer offending the Majestie of God, and procuring His wrath, the Lord Iesus in the multitude of His mercies, and infinite deepnesse of His loue, couered our sinnes, and hid our iniquities, that they should not bee seene by God. So when the Lord Iesus hath once extended the mantle of His mercy and compassion vpon His chosen children, then albeit they were replenished with neuer so many vile and grosse sinnes, yet the Lord will not laye them to their charge, but in Iesus Hee will count them just, righteous, and innocent: so Hee will account more of them than they are worthy of: For, except that euery one of vs be perswaded of this, that we are greater men in the account of Iesus Christ, than wee are in our selues, we shall perish in our sinnes for euer.

The Pope, and that crew of his shamelesse-ones, scorne this doctrine of the imputation of the
righ-

righteousnesse of IESVS: they will haue men to bee justified by their inherent righteousnesse in Gods presence: But I denounce, *in the Name of the Great GOD*, that if they goe on so, if they leane to their own righteousnesse, and if they find not the righteousnesse of Iesus to be imputed vnto them, they shall neuer taste of mercy.

But howe knoweth the Apostle that the Lord accounteth so much of him? The last words of the verse declareth, *Hee put mee into His seruice*, therefore I knowe that Hee hath accounted more of mee than I am. Wouldest thou knowe that the Lord hath accounted more of thee than thou art, hath the Lord Iesus put thee into his seruice, then He accounted of thee. Indeede I grant, that there are many who are called to offices, both in Church and Policy, who cannot, nor may not say, that therefore the Lord hath counted them faithfull: for there are many who are not sent of God, but who runneth vsent, and are thrust out by their owne corrupt affections, as by ambition, by vaine glory, by desire of preferment, by couetousnesse. Often times yee see, that many who haue the place and name of Pastors, set themselues to trouble the estate of the Church, and to giue offence vnto the weake ones, to speake nothing of their negligence in that calling. And such like in the seate of Iustice, yee will see men without regard of God, conscience, nature, and common honesty, to giue out wicked judgement, and main-

taine manifest hainous crimes, and to stand directlie in contrarie tearmes with the Majestie of God, contra-manding where Hee hath commanded. Therefore, such persons cannot alleadge that the Lord hath counted them faithfull. And men cannot saye, that they are set into these offices by Gods hand: but as it were by Sathan: Therefore, to the ende that thou mayest know whether y^e Lord counteth thee faithfull or not, Looke and see that thou haue these signes & testimonies, which may beare witnesse that the Lord hath called thee. It is true, men now adayes cannot haue such a perswasion as *Paul* had, for he was called immediatly by the mouth of Iesus Christ from Heauen, & therefore he might speake confidently: but it is as true, there are none whome the Lord calleth, but they haue some signes thereof. Looke therefore, if thou haue an earnest desire to glorifie the Lord in the riches of His mercy, to propagate the kingdome of Iesus, to draw me from darknesse to light, from miserie to felicitie, from death to life, from Hell to Heauen. Look if thou hast grace in some measure for such a calling: looke if the Lord accompanieth thy Ministry, with euidentie & demonstration of the Spirite, and by thy preaching hath acquired subjectes to His kingdome. Looke if thou doe the worke of the Lord chearfullie. If thou haue these tokens, thou mayest be assured in thy conscience, and other men also may bee perswaded, that thou runnest not vnsent. But if thou hast not these tokens,

kens, then boast not of this, that thou art in a calling. And to speake more generally to all them who are called Christians, Wouldest thou know in what estate and calling soeuer thou art into, whether priuate or publike, whether the Lord account more of thee than thou art worthie, whether Hee accounteth thee faithfull or not, Looke to the markes, signes and tokens of a true Christian: if thou finde them in thee, as namely, whether thou hast a pleasure in body and soule, through infirmities, to serue the Lord, to be exercised in the means of grace, in preaching, prayers, reading, conference, &c. Looke if thou haue a pleasure to approve thy selfe in all thinges to thy LORD and Maister. Looke if thou haue a care, to further others in the course of Christianitie, and waye of repentance: then, if thou hast these tokens, thou mayest rejoyce.

Then he goeth forward: & he cannot sufficiently set out that mercy which he found, he knoweth not how nor in what tearmes to vtter & proclaim it: If we could find that mercy of Iesus, we would see that the heart would neuer satisfie it selfe with thinking of it, or the mouth with speaking of it. And to the intent that hee maye magnifie the greatnesse and the riches of the mercie of the LORD, hee confesseth and setteth downe, although to his owne shame, his former sinfull life and behauour, in sundrie degrees, *Whereas before, saith hee, I was a blasphemer, and a persecuter,*

and an oppressor. Looke if hee thought much of himselfe, hee was one of the cruellest persecuters that euer was in the Church, hee was in a rage against Christ.

Beholde Brethren, *Paul* is not ashamed to paint out himselfe in his owne colours, and particularlie to confesse his former euill deedes, and to register them to his owne shame to the worlds end. Yea, yee shall see in sundry places, where hee speaketh of himselfe, that he can neuer satisfie himselfe in aggregating his owne wickednesse. The sinner who hath found mercy, will not regard to discover his sinnes to his owne shame, and to tell all the world of them, that hee may glorifie Him who hath giuen him mercy: hee will not stand vpon his reputation, but hee will preferre Gods glorie vnto his owne account, hee will glorifie the LORD with his owne shame. When *Dauid* found mercie for his vile adulterie, and abhominable murther, hee not onelie confesseth his sinnes to his owne shame, but also ascendeth, to confesse the naturall corruption which hee had from the loynes of his parentes. The man that hath fallen into a notorious and vile sinne and offence, and yet for shame will not confesse it, that God maye bee glorified, that soule hath neuer felt the mercie of God. And if thou hadst felt that mercie of God thine heart would bee loosed, and thy mouth also, to glorifie God by an humble confession.

Moreouer, ye may perceine out of these words,
how

how and what way th'Apostle found the strength and power of the Gospell: hee found a power in it, but not at the first instant: but ere euer hee felt the power of the Lord, hee findeth himselfe to be weake: and ere hee feele the mercy of God, hee findeth himselfe to bee a miserable man: Thou shalt neuer feele the power of God, except first thou feele thine owne weaknesse: and thou shalt neuer feele His mercie, except first thou feele thy miserie. And therefore, the Lord Iesus manie a time sundrie wayes crosseth His owne in this life, to the ende that they maye knowe and feele their weaknesse and miserie, and so goe out of themselves, to find strength and mercie in Iesus Christ. Sometimes Hee will exercise His owne with shame and reproach in the worlde: sometimes with heauie diseases, and painfull sicknesses: sometimes with want of the outward comfortes of this life: sometimes with trouble and terrour in the conscience, and all to this ende, that they may knowe what they are without the Lord, howe weake, how fraile, howe abject and naughtie they are: that so finding themselves as nothing, they may be compelled to renounce themselves, and to seeke to be found in Iesus. Yea, after the Lord hath drawne them to Him by crosses, the Lord vseth all the dayes of their life-time, to expone them to crosses that euerie day, finding more their wantes, infirmities, and lack of comfort in themselves, they may the more daylie seeke and strue to bee found in

in Iesus, who can supplie all their wantes, and furnishe euerie thing that they stand in neede of. It is true indeede, manie a time the Lord will not exercise His owne with crosses, but spare them & let them haue libertie, & giue them in abundance the outward comfortes of this life, befor they bee effectualie called. Looke to *Paul* before he knew *Christ* hee boasted much of his worldlie prerogatiues, of his kinred: hee was a gentleman, hee was in great account, by the lawe a *Pharisee*, *Philip. 3. 4. 5.* he knew not what the crosse meant. The like ye will find in many others of the Saints of God: but asloone as He calleth them effectualie, Hee layeth the crosse vpon them: that seeing their weaknesse, and distrusting themselues, they may learne to renounce themselues, and desire to finde the power and life of *IESVS* in them, which they will finde effectuell in the crosse in a wonderfull manner: Looke *2. Cor. 11.* The *LORD* layeth manifold crosses vpon *Paule*, and when with teares hee prayeth, that the Lord would take them away, hee getteth this answer, *My grace is sufficient for thee, for my power is made perfect through thy weaknesse*: Meaning, that Hee will bee glorified, and make *Paule* to finde strength in Him, when as hee is weake in himselfe. And neuer one is strong in *CHRIST*, but when hee feeleth himselfe weake. Therefore hee subjoyneth, that hee woulde rejoyce and take pleasure in his infirmities, that the power of *CHRIST* might dwell in

in him: He saith (2. Cor. 12, 8, 9, 10. And 2. Cor. 4, 10.) *Euerie where we beare about in our bodie the dying of the LORD IESUS, that the life of IESUS might also be made manifest in our bodies, &c.* When the bodie by crosses was dying, then hee founde the life of CHRIST: and no soule shall finde that life without it beeing dying. Therefore, if euer thou wouldest finde the power and life of Christ in thee, be carefull to feele thine owne weaknesse and miserie.

Yet marke the wordes: Hee saith, notwithstanding of my sinnes, *the Lord had mercie upon mee:* And if ye looke to the speech, it importeth a wondering, that euer hee should haue found mercie, who was such a great sinner. It is the greatest wonder that euer was, that one sinne is forgiven to a sinner, suppose it were but an euill thought: And if thou sawest that great, inuiolable, and infinite Majestie, and the greatnesse of thy sinnes, thou wouldest wonder that euer thou gettest one sinne forgiven thee, let be blasphemie and persecution forgiven thee: And wonder thou as thou wilt: all the Angels of Heauen wonder that sinners should get mercy, & that God loued the vnworthy worlde so, that Hee would giue His onelie Son to die that they should liue for euer: and they wondered when *Adam*, & the Fathers of olde got mercy: but when Christ came into the world to dy for the sinnes of the worlde, they wondered farre more at that mercie, and with chearefull voyce praised

praised GOD for the same, saying, *Glorie bee to GOD in the high heauens, and peace on earth, and to-wardes men good will, Luke 2. 14.* Looke also what the Apostle saith to this purpose, to the *Ephes. Chap. 3. verse 10.* It is their pleasure to pierce in to that misterie, and to looke to that mercie, but miserable man, to whom it belongeth, commonlie wondreth not at it. But albeit the prophane man, when hee is sleeping in sinne, and going on in an euill course thinking it but an easie thing to gette mercie: and albeit hee wonder not much when he seeth another miserable sinner to get mercie, but account it a matter of sober importance, yet if it please the Lord once to waken his conscience, and make his sinnes to appeare in their owne colour, how great, how vile, and how detestable they are, and what it is to offende that infinite and inuio-
lable Majestie, that Omnipotent *IEHOVAH*, who created all thinges, and to finde the terrours and tormentes of that ineuitable wrath and euer-
lasting paine. And if the Spirit of God leaue him there to his owne selfe, and helpe him not for-
warde, hee woulde conclude, that there were no mercie for him: and hee would maruell that euer
a sinner shoulde get mercie: for hee woulde see the
justice of God, as a wall of fire, standing before
God, holding off the sinner, that hee preasse not
to come neare to God. So such persons woulde
dire their owne dittie, and glue out their owne
doome against themselues. And except it please
the

the Lord to sende His Holie Spirit, who searcheth all thinges, yea, the deepnesse of God, out of His owne bosome, to a miserable sinner, thus exercised, to conuoy him through His justice, thorowe that wall of fire, and to let him see and feele the mercie of God in the Lord Iesus, he would neuer, nor durst neuer claime to His mercie. Onelie they who getteth that Holy Spirit, who cometh out of that deepnesse, to conuoye the creature to that vnsearchable deepnesse, (for albeit the deepnesse of that mercie bee infinite, yet the Spirit of GOD searcheth out that deepnesse) will acclaime and apprehende mercie: and then such persons will maruel, that euer themselues, or any other, should haue found such infinite mercie. And the Sainctes of God, in the kingdome of Heauen, shall euer be exercised in marueiling at the mercies of God vpon them.

It is true, that manie vaine wanton men, when they are going on in sinne, beeing drunken and bewitched with the pleasures of sinne, and mad in their damnable course, will promise mercie to themselues, and will applie mercie to sinne, to make sinne more and more sweete, as if it were not sweete enough before: But away with thee, for mercie appertaineth not vnto thee, but wrath and judgement, so long as thou remainest in that estate. Thou art not in that estate, that thou mayst claime to His mercie: for onely the man who hath a sadde, a contrite, and a broken soule, may acclaime

claime to mercie, and such a man in greatest sadness for sinne shall haue vnspeakeable joye.

Nowe after hee hath vnderstanded at the mercie of G O D, in the ende of the verse, hee setteth downe a cause not so much vvhetherfore G O D gaue him mercie, as that G O D was so readie to giue him mercie: Hee saith, that hee *was an ignorant*: and that hee proueth, *because hee wanted faith*: His ignorance deserued no mercie, but rather made him culpable and guiltie: For the Lord will not allowe such an excuse in that Great day: but ignorance maketh the sinne the lesse. The sinne that proceedeth from ignorance, is not so great as the sinne that proceedeth from knowledge: for the seruant vvhich knoweth not the masters will, and doeth it not, shall bee striped with fewe stripes: but the seruant vvhich knoweth the masters will, and doeth it not, shall bee striped with manie stripes, *Luke 12. 47. 48.*

But for the better clearing of this point, wee must vnderstand, that *Paul* meaneth not, that euerie sinne vvhich is committed vvvillinglie and vvittinglie, men knowing vell enough that they are sinning, shall not bee forgiven: for in vvhich case should wee all bee into then? Doe wee not all manie a time sinne vvittinglie and vvvillinglie? Doe not our consciences challenge vs in the verie act? Will wee not doe vvrongs to our neighbour, in his person or in his goods, or in his name and account? yes, no question: and wee cannot iustifie
our

our selues in our doinges: If therefore, they vwho offend God, euen with open eyes, were condemned, without hope of mercie, alas! in what case would wee bee into? Hee meaneth not then of all sins in generall, hee meaneth not of the sins committed against the secōd Table against our neighbours: but by joyning ignorance and mis-beliefe together, he sheweth that hee meaneth of the resisting of the trueth of God, which is a far greater sinne than theft, hooredome, or backe-biting: for they who resist the trueth, doe as much as in them lieth, to pluck God out of His seat, and to put out the remembrance of His glorious Majestie, that He reigne no more: and they say in effect, Let mee alone with God, & I shall handle him wel enough, I shall bring him to nought, hee shall not reigne, I shall fight against him. Therefore, *Paul* speaking of such an accursed sinne, saith not without cause, *I did it of ignorance*: as if he had said, It is true, to blaspheme Gods name, and to treade Gods word vnder feete, and to persecute the Saints of God, is a sinne that surmounteth and surpasseth all sinnes, and I am culpable of this sinne: But what? I did it not wittinglie, for I thought I serued GOD when I was an enemy to the Gospell, *because I wanted faith*. Indeede *Paule* was a learned man, and brought vp in all good literature, as we reade in the 3. Chap. to the *Philipp*. As for the knowledge of the lawe, and the tradition of the *Pharisees*, hee surpassed the rest (*Galat. 1. 14.*) Yet for all this, hee

hee saith, *hee was ignorant, because hee wanted the knowledge of Christ.* Suppose thou knowest all the worlde, and yet if thou knowest not Iesus Christ, thou knowest nothing. And though thou knewest all the lawes in the worlde, all humanitie, all philosophie, yet if thou knowest not Christ, thou knowest nothing. Now blessed is that soule that knoweth Christ, albeit hee knewe no more: for in the knowledge of Him standeth life euerlasting.

Marke againe, hee saith, *because hee was ignorant, therefore hee was a blasphemer and persecutor.* Ignorance is a dangerous thing: they who are ignorant of Christ, they who haue not faith in Him, they who knowe not what a glorious personage Hee is, what incomparable benefite Hee brought with Him vnto the worlde, who hath not founde His mercies, who haue not beene sensible of the forgienesse of their sinnes, who haue not founde the image of God repaired in them, and they who haue not found that peace of conscience and joye in the Holie Ghost, they will persecute Christ, and His Gospell, and His Sainctes. It is a dangerous thing for the Sainctes of G O D to dwell among ignorantes and vnbeleeuers, for such men are vnreasonable, yea, they are Atheistes. The Apostle Paul requesteth the *Thessalonians* to praye to God for him, that hee may bee deliuered from froward and vnreasonable men: for (saith hee) *all men haue not faith*, 2. *Thessal.* 3. 2. This Land is full of Atheistes: and giue them but a vwatch-yyord, they
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would soone make a Massacre. And it is a maruell that the Church of God stādeth so long amongst them: for few is the number, & silly is the flocke of God that beleeueth, in comparison of them who remain in ignorance and infidelity. Wee shoulde therefore pray to God daily, that Hee would deliuer His own Saincts from them, & that by His powerfull prouidence He would restraine their malice & fury, & guard His own on all sides. Further, think not that *Paul* alleadgeth his ignorance that thereby he may justify himselfe, as if it were without fault and offence: for no mans ignorance shall serue to be a cloke to absolue him before God. It will not serue a man to saye, I thought not of it, I thought otherwise, I knew it not: but if he get not mercy, hee must die for his ignorance: but hee alleadgeth it to let mē see, that it was not of malice & despite that he set himself to fight against God: & therfore that y^e Lord was more ready to forgiue him. Then consider, that y^e Lord taketh heed & regardeth y^e grounds & fountaine of sin where from it proceedeth, & accordingly he is either more easie or more hard to shew mercy. There is a sine against Christ of ignorance, and such was the sin of *Paul*: there is a sin against Christ of knowledge, this is an higher degree, & this sin will hardlier get remission: this sin of knowledge is of two sorts, for either it cometh of infirmity, or els of malice: if it come of infirmity, as feare of trouble, daunger of life, it may find mercy: such was y^e sin of *Peter*, whē

at the voice of an *handmaid* he denied his maister Christ, for he knew in his cōsciēce & he said & did wrōg, yet it proceeded of infirmity, for fear of his life: for as *Bernard* saith, *Petrus peccauit contra veritatem, nō cōtra charitatē*, for he loued Him in his heart, whō he was denying with his mouth, & therefore he found mercy, albeit his sin was higher thā the sin of *Paul* was: but if it come of *malice & despite* against God, & & light of His Gospel, it getteth no mercy: & is, if a mā come to this point, & whē he knoweth *Gods truth*, albeit he be not moued with infirmity, fear, or dāger, & he wil say in his hart, I know & this doctrine is true it is & truth of God, yet I wil go of set purpose to fight against God, I wil go clean against it, I wil do to much as in me lieth to bring it to nought: whē a mā cōmeth thus far, this mā carrieth a mark about & him, wherby he may accōt himself a cōdemned person: such was & sin of *Judas*, & of *Julia* & *Apostate* for of very malice they sinned against Iesus Christ & his gospel: therfore they got no mercy. And wel were it with many of this lād, & namely these whom & Lord hath promoued & preferred aboue others, who haue solde theselues to & *Antichrist*, & man of perdition, either quietly & craftily to vndermine, or els opēly, if occasiō offer, to persecute & Church & Saincts of God: wel I say were they, if either they did it of ignorance, or of infirmity & weaknes. Now to come to an end: In the last verse he returnes again to & grace & mercie, *But the grace of our Lord superabounded so much the*

more:

more: my sinne was great, but it reached aboue, & surpassed my sinne. Hee wondered before of the mercie of God, but now finding vnspeakeable joy proceeding of this mercie, his heart is enlarged, and his tongue loosed with chearfulnesse, to magnifie His mercie. *Where sinne aboundeth, saith the Apostle, there grace superaboundeth, Roman. Chap. 5. verse 20.* Goe to thine owne experience, and consider what motions thou hast founde in vsing the meanes of grace, sometimes at the hearing of the worde, sometimes at the Holy Sacraments, sometimes in prayer, and sometimes in meditation: and I will let thee see, that grace superaboundeth. Wilt thou not feele when thine heart is verie sad, when it is burthened with exceeding griefe & displeasure, when thou art sighing, sobbing, & groaning vnder the burthen of sinne, & when thou art powring out teares abundantly before God because of thy sinful life, and foolish race which thou hast run: wil ye not find exceeding ye, incomprehensible joye, to arise out of that sadnesse at that same time, which will swallow vp all displeasure & sadnesse? such a joye, I saye, as the like whereof all worldlie pleasures and comforts cannot bee able to afford: No question, but if thou be the child of God, sometimes thou wilt find this joy. Now from whence proceedeth this joy. but from the feeling of a superabundant mercy, forgiuing thee al thy sins? for as sadnesse riseth of sin, for offending such a louing God, & merciful father: so the joy riseth

of the assurance of forgiveness of sin in *his superabundant mercy*: & if there were not a *superabundant mercy* y, joy would neuer swallow vp y sadness: so if there were no more to testify, that y mercies of the Lord superaboundeth, but y unspeakeable joy mixed with sadness, it is as sure an argument as euer was in the world: yea, & when thou feelest this joy, wilt thou not be compelled sometimes to burst out, & to say, *Lord, thy mercies are superabundant, where sin aboundeth, there thy grace & mercy aboundeth more*: so if thou wouldest feele this surpassing joy, strue not so much by a general knowledge & bare cōtēplation to know y the mercies of God are infinit, & to speak of them y they are aboue al His works, higher thā y heauē, deeper thā y sea, & broader thā y earth, but chiefly to find & feel thē by experiēce in thine own soule (for a bare knowledge & naked speaking without feeling auailes nothing) & thē thou shalt find such a joy as wil make thee cōtēne & disdain al joyes y thou found before in sin, or in these worldly courses: & it shal make thee to say, y thou neuer knewest before what true & solide joy meaned: & to y intēt thou mayst find this *superabundant mercy*, which is y cause & fountaine of this joy, strue to haue sadness & bitterness in thy soule for y offēding of so louing a God & merciful father: for none is capable of this mercy, but he who hath a cōtrit, a brokē & brused soule. The Lord, therefore, giue vs grace to feele the burthē of sin, & to grone vnder it, y we may taste of y *superabundant mercy*, & so may find y true & solid joy y passeth all vnderstāding in Iesus Christ, Amen.



THE XVIII. SERMON.

I. TIMOTH. CHAP. I.

14. But the grace of our Lord was exceeding abundant with faith and loue, which is in Christ Iesus.
15. This is a true saying, and by all meanes worthie to bee receined, that Christ Iesus came into the world to save sinners, of whom I am chiefe.
16. Notwithstanding, for this cause was I receined to mercie, that Iesus Christ should first shew on mee all long suffering, vnto the ensample of them, who shall in time to come beleeue in him vnto eternall life.



THE Apostle Paul (well-beloued Brethren in Christ) considering that the Lord IESVS had shewed such mercy vpon him, as to concredite to him the glorious Euāgell of the blessed GOD, immediately falleth out in a thanksgiuing to Christ. There are two causes in the proposition of the thanksgiuing: the one is taken from the power of Christ, wherewith he is made strōg: for whē he was nothing, the Lord Iesus made him strong: The other is from the mercy of Christ, whē

hee was vnfaithfull, (how could a blasphemers bee faithful?) the Lord was so mercifull, that He made him faithful, & this he declareth, because he being before, a persecuter, the Lord made him an ambassadour of that same Euangell which hee persecuted. He leaueth not this mercy, but insisteth in magnifying of it. in regard, that not only he was a Preacher, but likewise hee was a true Christian man. Ere euer he set downe this mercy, he telleth what he was before, and he sayeth, When I was a blasphemer, & not onely that, but with torments, compelled the Christians to blaspheme, I was a persecuter, and yet further, an oppressour, he leaueth nothing vntolde of himselfe, and he thinketh no shame to honour that God, who had mercie vpon him, with his owne shame, and hee registreth his owne mis-behaviour to his shame, that euery one of the Saints of God, to the end of the world may say, Glory be to God, that hath shewed mercy on such a sinner: then he wondereth and sayeth, but he had mercie vpon me, & therewith by the way hee joyneth a reason, why the Lord shewed mercy so readily on him, because he did it not of malice or knowledge, but he was blinded, hee did it of ignorance, hee was destitute of Faith, but as soone as hee gotte mercy, hee changed his course: yet hee leaueth not off, but entereth into a deeper consideration of this Grace, & he sayeth, *The Grace of the Lord abounded exceedingly*, My sinne abounded, but grace superabounded, and these words

wordes are from the sense of the heart, the heart beeing opened with the sense of Grace, openeth the mouth that it vttereth these words: the grace of Christ is superabundant, for if the heart be filled with the sense of grace & mercy, it will make the mouth to proclaime the mercy of God, & to extoll it highly. The cause why we cannot set out the mercy of God in hie termes, is, because in vs there is no feeling of mercy: therefore it is, that we vtter wordes so slender and of so litle valour, when we speak of that loue & that mercy, as it were a thing of none importance. When he hath told that the grace of the Lord superabounded, he addeth also, *With faith and With loue in Iesus Christ*, he declareth that superabundant grace by a wonderfull mutation and change that was made in him by the power of IESVS CHRIST, that of a blasphemers of Christ, he is made a beleuer, apprehending him by Faith, of a persecuter and oppressour of the Sainctes of God, hee was made a loue of them. The sense of the mercy of God, & faith in Iesus Christ, bringeth forth loue in the heart. And whosoever hath assurance of mercie & true faith, his heart will be joynd with Christ and he will haue a great loue towardes Him: then for Christes sake he will loue all His Sainctes: there will not be a soule in the Church of Christ, but he will loue him so intirely & he wold giue his life for him, & as he will loue him so he will pity him: for he & hath faith, wil both loue & pity me: he & wats pity,

and careth not what becometh of y whole world, so he bee well. hee hath neuer found what was the mercy of God in his heart. Alas! howe few is the number of these faithfull ones! how rare a thing is faith in the hearts of men! What argueth this coldnesse in the heartes of men, this want of loue and pity in the multitude? Nothing but this, that albeit mercy be preached, yet y multitude see'eth it not. And if thou hadst all this world, and yet tasted not of that sweetnesse of this mercy of God in Iesus Christ, thou knewest neuer what joy, what comfort, what pleasure was.

Then in the next wordes hee openeth vp the ground as it were of that mercy that was shewed vpon him, which is the generall ende of the coming of Christ into this worlde: and from the generall he concludeth on this manner, *Christ Iesus is come into the world to saue sinners*, and I am a sinner, therefore He will saue me amongst the rest. Before he come to the words of the proposition, because it is a great and notable sentence, hee vseth a preface: as y Lord Iesus in matters of importance vsed to say, *Verily, verily, I say vnto you*; so here th'Apostle saith, *This is a true saying, and by all meanes worthy to be receiued*. In this preface he prepareth not onely Timothy, but all that euer shal heare this sentēce vnto the end of the world: and he prepareth them not only to the attension of the eare, but he prepareth them vnto faith in the heart: so that as soone as they should heare this sentence, they should apply it with

it with their hearts. Alas! why should so worthy & excellent sentences as these are passe away without any attention or preparation on our part? It is true, Brethren, we should neuer come to y^e hearing of any part of the word without preparation: wee should not come to the holy congregation like as many swine, without hauing any regard what wee are doing, but we should come with preparation: & not only with an eare prepared, but with an hart prepared: and when thou enterest into the Church thou shouldest say, *The Lord prepare mine heart, that I may receiue some spauke of grace.* So a preparation is requisite in generall to the hearing of the worde. But yet the heart of man would be better prepared for the hearing of such notable sentences as this is, *Christ is come into the World to saue sinners:* they require a more singular preparation. There is no doubt he spake through the full assurāce of faith, and that which he spake, he assuredly beleeued: & therefore he spake of it. When wee speake of that grace, the heart should rise with an assurance. Look to the Prophet *Dauid*, with what assurāce he speaketh of it, *I beleeued* (saith hee) *therefore did I speake,* *Psal.* 116. 10. Look to the Apostles, with what faith & assurance they speake of it: *because,* saith *Paul,* 2. *Cor.* 4. 13. *We haue the same Spirit of faith, according as it is written, I beleeued, and therefore haue I spoken, Wee also beleene, and therefore we speake.* So when thou hearest or speakest of this grace of the Lord Iesus, seek to haue this assurance in thine heart, and saye, *Lord,*
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giue me Thy grace in speaking and hearing of the benefit of Christ, that I may speake and heare with assurance. And if ye take heede to the words of the preface, he riseth vp in commending of this sentence, that *Christ came into the world to saue sinners:* and hee saith not onelie, *This is a true saying,* that wee may assuredlie beleue: but likewise hee saith, *and by all meanes worthie to bee receiued.* Hee welcommeth (in a manner) Christ Iesus comming into the world, he embraceth that saluation that Hee brought with Him. And would to God, whether wee bee Preachers or hearers, that wee could attaine to that measure of grace, that so oft as wee name the comming of Iesus Christ, that in speaking of it our hearts may be moued to embrace Him, and that life and saluation which He hath purchased for vs. So this preface serueth to confirme our hearts, & deepe lie to imprint in them the doctrine of the grace of Christ of remission of sinnes, of saluation through Him, &c. for by nature there is in euerie one of vs such a mistrusting & doubting thereof: y^e albeit God wold a thousand times offer it vnto vs: albeit Christ him selfe would teach neuer so much vnto vs, yet are we euer still in doubt and questioning in our owne heartes, whether it be so or not. Against all this mistrusting and reasoning of our owne hearts, we must bee armed with this preface of the Apostle, as with a buckler, that *it is a true saying, & by al means worthy to be receiued.* But to come to the saying it selfe, It reckoneth vp y^e whole Euangel,

gell, for what is the Euangell in fewe wordes? *The Lord Iesus, the Sonne of God, is come into the World, by his manifestation in the flesh & taking vpon him our nature, and in it, hee hath suffered the moste shamefull death of the Crosse, for the sinnes of man, and rising againe from death, hath passed vp to glorie, and all to this ende, For the saluation of man:* There is the whole Gospell. Alas! if we took heed to these things, our hearts woulde not bee carried after so manie vanities. The Apostle (1 Timoth. 3.16.) calleth this the myste-rie of godlinesse, and a great mysteric, That GOD is manifested in the fleshe, justified in the Spirite, seene of the Angels, preached vnto the Gentiles, beleueed on in the worlde, receiued vp into glo-rie, &c. All this hee setteth downe here in a word, *Christ Iesus came into the Worlde:* and hee telleth vs it was to *saue sinners:* that wee, who are sinners, might haue joye, and rejoyce at His comming: for wee should neuer heare nor reade such sentences, but with joye. But the wordes woulde bee weighed, hee saith, *CHRIST came into the Worlde to saue sinners.* What is this that hee calleth sinners? there are two sorts of sinners in the worlde: The first are they who thinke they haue no sinne, they are so hardned in their sinne, they neuer got their hearts opened to see their owne sinne, and wretched-nesse: (for an indured sinner feeleth no sinne) but by the contrarie, they thinke themselves just: they are puffed vp with a coceit of their own righte-ousnes, they thinke theselues whole & free from the disease

disease of sin, and these are the greatest part of the world. An example we haue in that proude *Pharisee*, who would stand vp and iustify himselfe before God, & say, *I thanke thee, O God, that I am not a sinner as other men, extortioners, vnjust, adulterers, or euē as this Publicane, Luke 18. 11.* But it is not for the saluation of those men that Christ came into the world; no, mercy belógeth not to them, they will neuer taste of any mercy of God in Iesus Christ and therefore Christ saith, (*Mat. 9. 12. 13.*) *The whole need not a Physician*, that is, they who are whole & free of the sicknesse of sin in their own conceit: *I am not come to call the iust*, that is, indured sinners who think theselues iust, because they are touched with no sense of sin: and well had it bene for them, if Christ had neuer come into the world, for they want not only grace in Him, but by the contrary, by the contemning of the grace that is offered, they heap on cōdemnation on their own heads. There is another sort of sinners, who haue a true sense of sin, and grone vnder the burthen thereof, who are sore grieved in their owne consciences for it: and it is of these sinners that th' Apostle speaketh here: for Christ sheweth mercy only on these sinners, *He came into the world to saue them only*: therfore He saith, *Mat. 9. 13. I come to call sinners to repētañce*, meaning these sinners who haue their consciences wakened with ſense of sin: these sinners only He inuiterh to come vnto Him to get grace & refreshmēt: *Come vnto me*, saith He, *all ye that weary & laden, & I will refresh you, Mat.*

II. 28. These sinners will get grace to heare the word, and wil get their minds illuminated with it, whereas indured sinners, the more they heare the more are they blinded: and therefore Christ saith, *Joh. 9. 39. I am come vnto judgement into this world, that they that see not, may see, to wit, the penitent sinners: and that they that see, that is, indured sinners, may bee blinded:* & if thou be an indured sinner, thou canst not heare the word with profite, thou canst not be enlightened thereby. But albeit thou be a blasphemer, an adulterer, an harlot, & the greatest sinner that is, if thou harden not thine heart at the hearing of the word of God, O how wonderfully will it worke in thy soule! it wil bring thee to a sense of thy sin, it will make thee to bee grieved for thy sin, and to lament & mourne vnfainedly for it: it will make thee to runne & seeke for grace & mercy in Christ that thy sin may be done away: an example of this ye haue in *Dauid*, when he had committed adultery & murther: no sooner is γ word preached to him by *Nathan*, but assoone his heart is pierced with the sense of his sin, he confesseth & acknowledgeth it, hee is sore grieved for it, hee crieth for mercy in the Messias, to put away his iniquities, as ye may see, *1. Sam. 12. 13. & Psal. 51.* Such like ye see in *Paul*, who before was persecuting the Church, assoone as he heareth the voyce of Christ, his conscience is wakened, he trembleth, he is astonied, he humble intreateth for mercy, hee offereth seruice to the Lord, & saith, *Lord, what wilt thou that I doe?*

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Acts 5.6. And it is onely such persons as these, who are of a contrite Spirit, who tremble at the Lords wordes, that doe get mercie and saluation. Then in a word, a humble & penitent sinner, how great so euer his sinne be, he shall get saluation. So there is nothing that hindereth thee from mercie and saluation, but the malitiousnes of thine owne heart. It is not Adulterie, it is not Murther, it is not Blasphemie or oppression, that depriueth thee of y saluation, but the hardnes of thine heart that cannot repent: if thou hast a contrite heart, and canst say, Woe is me, that I haue offended so sweet & gracious a God, thou shalt get mercie. It is an heauie & lamentable case, that sinners should want mercy for fault of repentance. When he hath set downe this generall sentence, whereon hee groundeth the mercy of God that was shewed on him, that Christ came in the world to saue sinners, he cometh to the particular application, & he subjoyneth, *But I am the first sinner in the world*, the conclusion is vnderstood, therefore Christ Iesus came in the world to saue me. Would to God euery sinner in the world could learne to apply this general sentence to themselves in the same maner that *Paul* doth here, & frō his heart could say with him, Christ Iesus is come in the world to saue sinners, & then subjoyne, *Bot I am the first sinner in the world*, that sa he might apply mercy & saluation to himselfe, for without this application, these generall sentences can serue for no vse. It is true indeede,

deede, Brethren, sciences of these generall sentences that are contained in \S Scripture, is very good, yea, the knowledge of them is most necessary: for no man can haue conscience without knowledge: But it is as true on the other part, that science and knowledge auaille not without cōscience, applying particularlie to a mans soule the thing that hee knoweth. As when men know these generall sentences set downe in the word, if they applie them not to themselves, the knowledge of them can serue to no purpose: As for example: when a man knoweth this generall sentence of the law, *Cursed is euery man that continueth not in euery thing which is written in the booke of the law, to doe them*, if thou apply it not, it can doe thee no good: But if thy conscience be wakened, to acknowledge thy trasgrefsing of \S law, & consequently to apply to thy selfe that curse of the lawe, & eternall condemnation, what sorrow & grieve will it worke in thine heart? what earnest desire will it worke to bee free from that curse and eternall condemnation? Yea, thou wouldest bee content to giue all the world to bee free of that curse, and the heauie burthen of the wrath of God. And Brethren, look neuer for mercy, nor saluation, except first thine own conscience condemne thee: if thy conscience condemne thee not, the Lord of Heauē shal condemne thee. There is neuer one that is freedde from the curse and condemnation of the law, but they who feeble their sin & groane vnder the burthen of it, & get a sight of their condemnation for sin.

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Another example we haue of this generall sentence that the Apostle hath in this place, *Christ Iesus is come into the World to saue sinners*: If thou applie it not, & say not as the Apostle doeth, *I am a sinner*, it can furnish thee no joy nor comfort. Thē when we come to heare the doctrine of grace & mercy, let vs come with a conscience wakened & wearie with the sense of sin: for if the soules of men and women were weary, & laden with the burthen of sin, they would feelee an vnspeakeable joye in their hearts at the preaching of y^e doctrine of saluation. But because we are casten vp in a senselesse securitie, our consciences are asleepe, & the thing that we haue is but a generall motion: therefore it is, that at the preaching of the law there is no sorrow, no grieve no heauinesse of hart: & if the glad tithings of the Euangell bee preached, there is no joye nor comfort: And this is the thing that we haue moste to lament at the preaching of the word, that wee haue no feeling neither of sadnesse nor of joy: and therefore the iudgement is the nearer. And hee or she that beth hardest sleeping in greatest security, shall get the forest & most terrible wakening when the iudgement commeth. Nowe the Lord waken our consciences in time and giue vs grace to take heed to the preaching of the word, and to beware of our selues, & euer pray to the Lord for grace: & neuer let neither the memory of His mercy toward penitēt sinners, nor of His iudgemēt against indured and impenitent sinners, passe out of our mind.

mind. Marke againe: In application when he applieth the generall vnto himselfe, he applieth not immediately saluation, but first he applieth sinne to himselfe, and then saluation: he saith not first, I am saued, but first hee saith, I am the greatest amongst sinners, & thereafter he saith, I haue obtained mercy. Then take heed to thy application. When thou hearest, by the preaching of the Gospel, saluation offered to sinners, take not first to thy selfe saluation, but first take sinne and death: then take life, and apply it to thy selfe: Rejoyce not first at the preaching of the glad tidings of saluation, but first conceiue a displeasure: then let joy arise out of displeasure: for joy of saluatiō must arise out of the displeasure, through the feare of damnation. It shall passe thy power to finde joye through the sense of mercy and saluation, before thou find sadnesse & heauinesse of heart through the sense of sinne and damnation. Euen as ye see a spring of water will not breake out of a rocke except the rocke bee broken: Euen so is it with this effect, No joye can bee to the heart of a Christian man or woman, till the heart be contrite and broken with sadnesse through the sense of sinne: The heart is first exceeding heauy and sorrowfull, and out of that heauinesse ariseth the joy: and the heauier the heart is, the greater the joye is. Would to God we had this sorrow & sadnesse, and the sense of the wrath of God in our hearts for sinne: for the saddest heart for sinne will get the greatest joy, &

euermore the greater sadnesse, the greater joye. If our hearts bee grieued, and weary with the sight of sinne, wee shall haue such a spirituall joy, as the world knoweth not: And this joy is as sure an earnest-penny of that joy of Heauē, as cuer was. And he that hath that joy that ariseth from that sorow in the hart for sinne, he hath a sufficient warrand of that joy in Heauen: and hee that hath not that joy, hee hath no warrand of that Heauenly joye: Therefore Christ saiech, *Blessed are they that mourne, for they shalbe comforted, Mat. 5. 4.* Now in this world this joy is mixed with teares, but then it shall be a perfect joy, and all teares shalbe wiped away from our eyes. Now for Chrisses sake put away vanitie and wantonnesse and let euery one of vs take vpa new course of life, that we may mourne and weep vnfainedly for our sinnes, (for we haue all neede) that in stead of this worldly joy, wee may get that solide & vnspeakeable joy that ariseth out of sadnesse: otherwise we only enjoy the name of Christians, but as the disposition of the heart which is required in a Christian, it is farre from vs.

Yet marke further: His conscience is not onelie wakened with the sense of sinne, hee is not onelie touched with a true sorrow for it, but also he maketh a cleare & plaine confession of it. Then mark it: Before thou gettest mercy in Christ, thou must first of necessity acknowledge & confesse thy sin: for confession of sinne must of necessity go before mercy. *David* found this by experience, for so long
as he

as he held his tongue, and would not confesse his sinne, he could find nothing but the wrath & heauie hand of God against him: *My bones* (saith hee) *were consumed, I roared all the day, &c:* but as soone as hee taketh this resolution with himselfe, *I will confesse against my selfe, my wickednesse vnto the Lord:* then hee found the Lord to shew mercy on him, and to forgiue him & punishment of his sin, *Psal. 32. 3. 4. 5.* And to what purpose shoulde any man couer his sinnes from God, whose all-seeing eyes pierce into the braines and moste secrete corners of the heart, and to whom all things are open & patent, and who knoweth euery mans sinnes better than he can doe himselfe? Why shouldest thou then dissemble with Him? why shouldest thou not make a plaine & open confession of thy sinnes vnto Him, that thou mayest get mercy? Another thing would be marked: Hee is not content to confesse his sin, but he saith, *I am the chiefe of sinners:* Hee saith not simply, I am a sinner, but the chiefeest sinner, the first sinner in the world. Brethren, if we had a sense of our sin, euen the least sinner of vs would thinke he were the greatest, hee would not goe about to excuse his sinne, hee would not cloake it as *Cain* did, hee would not extenuate it, much lesse would hee haue a proude conceit of himselfe, and of his own righteousnesse: he would not enter in as that proude *Pharisee* did, *Luke 18. 10,* who helde vp his head, and saide, *I am not as other men, extortioners, vnjust, adulterers, or euen as this Publicane:* The poore

Publicane was in y^e meane time hinging down his head: but hee was a greater sinner. But if thou enter into comparison with others, and haue a sense of thy sin, thou wilt thinke with thy selfe, There is not so great a sinner in the world as I am, & thou wilt say with *Paul*, I am the first and chiefeſt of ſinners. Now when he hath applied the generall ſentence to himſelfe, and ſhewed that the Lord had giuen him mercy and ſaluation. He ſettrēth downe next the end of this grace: *But herefore* (ſaieth hee) *he had mercy on me, that he might firſt ſhew on me al long ſuffering: there is an end: another end is, that I ſhould be an example, to others in the world.*

Nowe, Brethren, when God ſheweth mercy on any man, it is not for nothing, it is not without great & manifeſt cauſes, for He will not caſt grace lightly away: Indeed He will giue theſe temporall benefits to the wicked, becauſe He eſteemeth not ſo much of them: Hee will throwe a lordſhip, an earledome, yea a kingdome, to a reprobate: but as for one ſpunke of y^e ſpirituall grace of Ieſus Chriſt, He will know well to whom He giueth it: He will take good heed to whom Hee giueth one drop of that precious blood of Ieſus Chriſt, and Hee will loue them exceedingly. Thinke yee not that hee would loue a leprous man well, that would waſhe him with his owne blood? The preciousſt liquor that euer was in the world, is the blood of the Lord Ieſus, yea, ſuch is the worthineſſe & preciousneſſe thereof, that all the worlde will not buy one drop
of it.

of it. Shall we not thinke then, that He loueth that man well, whome Hee washeth with His blood? Shall we not thinke, that He beareth an vnspokeable loue to that man whom He washeth with His Holy Spirit? Marke it, Brethren: Mercy commeth by chance to no man: it is vsually said, Kingdomes come of hap: but it is not so with mercy and the grace of Iesus Christ: none gets it but these whose names are writtē vp in the booke of life: none are called to the participation of one spunke of that sauing grace, but they who were predestinated from all eternity. And therefore, if thou hast gotten one spunke of grace, count with thy selfe, that thou wast predestinated from all eternity to eueralting life, and count with thy selfe, that thou hast gotten a more excellent and precious thing, than if thou hadst gotten all the world. Now as He will not lightly giue grace, so He giueth it not for the person himself alone, who receiueth the grace: but Hee will haue a consequence following vpon the giuing of that grace and mercy: first, He will haue the glory of that grace and mercy to Himselfe: and what more? Hee will set him, on whome Hee hath vouchsafed that grace and mercy, to be a spectacle and example of His mercy before the worlde. To speake of the first ende, *That he should shew on mee al clemency*: that is, that shewing such mercy on me who was the greatest sinner, Hee might manifest and declare the exceeding greatnesse of His mercie to the world.

Brethren, the thing that God looketh to in His workes, is, that Hee might bee glorified in His essentiall properties : but aboue all the rest of His properties, Hee will bee glorified in His mercy, He will bee glorified in His power, in His wisdom, in his justice. *Sodome* and *Gomorrah* was a spectacle to sinners of His justice, to terrifie sinners to the ende of the worlde. But aboue all, Hee seeketh to bee glorified in His owne mercy. Aboue a'l things the Lord will haue His loue and mercy to shine in the worlde, Hee will haue the creature to glorifie Him in His mercy. What is the cause that Hee sent Christ into the worlde? That in Christ His mercy might shine in the world. What is the cause of this preaching of the Euangell? Why is it sent? That His mercy might shine in the worlde: And all the Pastors should teach and proclaime this mercie of God, and not speake of judgement, but when men regardeth not His mercy. Looke what the LORD will doe, that His mercy should shine in the world, Hee will take blasphemous persons, persecuters, oppressors, such as *Paul* was, and Hee will shewe mercy vpon them, Hee will make them to be spectacles of His mercy in the sight of the world, that all the worlde shoulde stand wondering, that the Lord sheweth mercy vpon them. And there is not one of them who are justified by Christ, but they are spectacles of the mercy of God, set before the world, to make the world to wonder at his mercy: that so wee may learne to knowe, and deeply to consider,

consider, the mercy of G O D, not onely by His worde, but also by His workes and examples of them that haue obtained mercy. Now to come to the second ende, hee saith, *Unto the example of them that shall in time to come beleue in him.* Then Paul getteth mercy not for himselfe onely, but also for other sinners, who seeing this mercy shewed vpon him, might reason with themselues and say, Yonder blasphemers, yonder persecuters, yonder oppressors, hath gotten mercy, and may not I likewise bee assured to get mercy? Therefore, when thou seest that the Lord is merciful to any man, say with thy selfe, It is not for nothing that the Lord hath giuen this man mercy: but it is for my cause, that I may by his example be stirred vp to seeke mercy: therefore I will goe and get mercy at his handes. But alas! such is our security and senselesnesse, that howbeit the Lord be continually calling vpon vs, and offering mercy vnto vs by His worde, and likewise by euer setting foorth before vs godlie men and women, that of vnholly creatures are made holy creatures, to be spectacles of His mercie, that by them wee should take example: yet all these meanes that God useth to testifie His mercy vnto vs, mooueth vs not to consider and take vp His mercy. But blessed is that soule that can learn by anie of these meanes, to take vp the mercie of G O D, and to seeke for it: for mercie is the preciousst jewell that euer was. Therefore, when

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thou findest not assurance of mercy, then be sorie for it, and strue earnestly to obtaine it: for there is no surer token that the Lord is to shew mercie to anie soule, than vwhen vpon the sight and feeling of the want thereof the soule is grieued, and strueth and endeuoureth more and more to obtaine a more full assurance thereof. And therefore, vwhen I consider howe men in this Land are sleeping in sinne, vvithout anie remorse of conscience, and are so carelesse to seeke to have assurance of mercie, I am affraide, that the LORD is about to vvith-draw mercie from this Nation.

The LORD auert His vvyrath, and be mercifull vnto this sinfull Nation, for

CHRISTES sake: To vvhom

vvith the Father, and the

Holy Spirit, be all ho-

nour, praise, and

glory, vvorld

vvithout

end,

A M E N.

F I N I S.

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